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DUĀ' FOR A D E C E A S E D D I S B E L I E V E R



Du'ā for a Deceased Disbeliever

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ



Part 1

بسم الله الرحمن الرحيم
الحمد لله رب العالمين، والعاقبة للمتقين، والصلاة والسلام على عبده ورسوله وخليفه وصفوته من خلقه نبينا
وإمامنا وسيدنا محمد، وعلى آله وأصحابه ومن سلك سبيله واهتدى بهداه إلى يوم الدين.
أما بعد:

The issue of making Du'ā of Rahmah or Maghfirah for a person who died on Kufr is a recurring issue. We've briefly touched upon it in the past, and I didn't want to go over it [again] to address other issues, but [we will] since some brothers insisted. Also, since this time around it was made to be a bigger controversy than usual — and more importantly for me — is that this is a matter that falls under Walā' and Barā'. Additionally, some ignorant heads have mentioned unprecedented proof, which we'll analyze إن شاء الله تعالى. In the past two decades, more so in the past decade, a lot of the times when a known inventor, public figure of some sort, activist, famous humanitarian aid worker, or other figure of the Kuffār [dies], [this matter resurfaces] — in fact, it happened when one of the Imāms of Kufr died, the pope himself! This matter surfaces time and time again, and every time it has returned in the past decade, it returns stronger than before. It was an issue, but not that big of an issue, when Princess Diana died, because they say that she helped take the land mines that were left behind by the Soviets in Afghānistān, so some Muslims felt they wanted to make Du'ā for her, but it wasn't that big of an issue. It occurred when the Imāms of the Dalālah, who attribute themselves to this Ummah, made Du'ā for the Pope when he died. It was a big issue when Steve Jobs died, people lost their Tawhīd over their love of an iPhone. This new controversy was sparked by the unjust death of the Palestinian, Christian reporter in Falastīn.

This entire controversy is a manifestation and a symptom of a much bigger issue. People have an issue with Walā' and Barā'. The snippets that were released in Ramadān on

Walā' and Barā' were sufficient to address this issue broadly and from many angles.¹ Let me give you an example. In one of the clips, I mentioned the numerous verses that contain the La'an (curse) of Kuffār in the Qur'ān. What is La'an? La'an is the exact opposite of Rahmah. Allāh سبحانه وتعالى does La'an on the Kuffār, and these ignorant fools want to amend and revise it by doing Rahmah upon them, والعياذ بالله. Part of Walā' and Barā' is to know the destiny of those who die on Kufr. Part of Walā' and Barā' is to know your stance towards a Kāfir and Kāfirah, dead and alive. Walā' and Barā' is to fully believe how gruesome, grisly, and hideous Kufr and Shirk really are! What have the Munāfiqīn and Zanādiqah been instilling in the Ummah in the past decade? Minimizing differences among faiths, downplaying the differences, and interfaith. We wouldn't have this discussion today if people realized that Shirk is Adh-Dhulm Al-'Adhīm!

يٰۤاَبْنٰى لَا تُشْرِكْ بِاللّٰهِ ۚ اِنَّ الشِّرْكَ لَظُلْمٌ عَظِيْمٌ

"O my son, do not associate [anything] with Allāh. Indeed, association [with him] is great injustice.

The new call is to take away the hatred against other beliefs. The new call is to respect and normalize the abuse of Allāh سبحانه وتعالى! You will not perfect your Tawhīd unless you hate Kufr more than you hate being thrown into a fire. Think of how much you would hate being thrown into a fire, and then think of the level of hatred that you have towards Kufr. If the hatred of Kufr that you have is not at the same level or more, then work on your Īmān.

وَأَنْ يَّكْرَهُ أَنْ يَعُودَ فِي الْكُفْرِ كَمَا يَكْرَهُ أَنْ يُقَذَّفَ فِي النَّارِ

That he hates to revert to Kufr as he hates to be thrown into the fire.

This is the result of that deviance that they've been spreading. Sadly, it took its toll on this Ummah. Yes, ignorance of the revelation, the Qur'ān and Sunnah, may be a reason

¹ Available to view [here](#).

in this matter, but I believe that a great portion of it was caused by the fact that there's a strong movement downplaying Walā' and Barā' through interfaith and other Kufr means from the Zanādiqah and Munāfiqīn who attribute themselves to this Dīn, and it's funded and supported globally and intensely. This matter is known by Fitrah, it doesn't need proof. It's by Fitrah for anyone who says لا إله إلا الله محمد رسول الله to love Allāh and to hate one who abuses and reviles the One who created you, nourished you, and sustained you. This wasn't an issue in the time of your grandparents or your great-grandparents, even if they were illiterate. You might find some exceptions, but definitely not at the intensity that it's at now. It's probably unprecedented in this specific issue. In fact, some heads, like I said, invented a new argument as proof to justify Du'ā of Rahmah for a person who died on Kufr — it was never mentioned in the past 1400 hundred years. When people no longer felt how hideous Kufr is, this is the only result to expect. The sham calls for dialogue, tolerance, and interfaith that took off from Makkah down to Spain by the doomed king and those similar to them globally, everywhere you go, they are a front to demolish Walā' and Barā'. Calls and plans for this new “Abrahamic” faith, the three-in-one Mosque, Synagogue, and Church together — Qur'ān, Bible, and Torah together — that tainted the hearts.

Some who were calling for this issue, this specific issue, were not really moved by emotion, or concern for anyone, or for a political cause — other than that it was a great opportunity to further dilute Walā' and Barā' and express their deviation. Muslims no longer realize how dreadful and awful it is to attribute a son to Allāh سبحانه وتعالى or to commit Shirk and Kufr. And again, I said this in the Ramadān clips.

تَكَادُ السَّمَوَاتُ يَتَفَطَّرْنَ مِنْهُ وَتَنْشَقُّ الْأَرْضُ وَتَخِرُّ الْجِبَالُ هَدًا

The Heavens are about to burst, and the Earth is about to be split apart, the mountains are about to crumble.

Why?

أَنْ دَعَوْا لِلرَّحْمَنِ وَلَدًا

They ascribed a son to Allāh..

Allāh سبحانه وتعالى said in the Hadīth Qudsi,

شَتَّيْنِي ابْنُ آدَمَ وَمَا يَنْبَغِي لَهُ أَنْ يَشْتَمَنِي

The son of Adam reviled Me and he had no right to do so.

How did they revile Him? “By stating I have a son.”

This time around, the masses and their leaders who are calling to make Du'a of Rahmah or Istighfār for a Kāfir or a Kāfirah are mainly from lands that are occupied, or [are] those who support that cause or sympathize with that cause. Our lands! Our beloved lands! One of our holiest sites that we yearn for and long to liberate, visit, and live in. Pay attention to what I'm getting at. Those people have the utmost hatred for occupiers who took the Muslim land, what they refer to as “Arabic” lands. My grandfather in Haifah رحمة الله تعالى عليه was an extremely wealthy businessman who owned massive amounts of properties on the shore of the Mediterranean Sea in Haifah, one of the most strategic and valuable lands in the country — it's occupied now. And he fought but was forced out with only the clothes on his back. May Allāh سبحانه وتعالى grant him Firdaws. And SubhānAllāh, it was days like this 74 years ago when my beloved father, as a child, was displaced from his house in 1948. From first-hand experience, from someone who has a personal right to land that's there — and every Muslim has a right to that land — our hatred is not founded on their oppression and occupation. It may add to it, but that is not the foundation of it. Our hatred is fully intact whether they give us the land back, or if it is attained by force, or if they continue as occupiers. The foundation of the hatred is based on the Kufr itself, because we value the rights of Allāh سبحانه وتعالى more than our own rights, as every Muslim should. The occupational oppression may add to the hate, but there is a foundational level of hate that doesn't go away so long as there is Kufr. Some of their biggest Shuyūkh openly said the

سبحانه Allāh (enmity) with them stops when we get our land back, and we say what Allāh عليه السلام told us to follow in the footsteps of Ibrāhīm:

حَتَّى تُؤْمِنُوا بِاللَّهِ وَحْدَهُ

...until you believe in Allāh alone

The 'Adāwah will stop when

حَتَّى تُؤْمِنُوا بِاللَّهِ وَحْدَهُ

...until you believe in Allāh alone

The Arabic hatred for those who sympathize with the cause of the zionist occupiers is *extreme*! Would they ever do Rahmah on one of those Zionists who occupied the lands and oppresses them? Absolutely not. They are transgressed on, they are abused by occupiers who took lands, family members were killed and imprisoned, farms destroyed, houses leveled, disgraced honor, and people beaten. They would never say make Du'ā of Maghfirah or Rahmah on a zionist when he dies. Of course, today, there are some exceptions to that as well, but I'm generally speaking. Suggesting Du'ā of Maghfirah for a zionist over there may put your life at stake. This recent outcry to make Du'ā for a non-Muslim journalist who died was in part due to the great hatred for occupiers and due to their recognition and love for anyone who hates those occupiers and stands against them and exposes them, regardless of who they are. They will not ask for Maghfirah or Rahmah for one who abuses them, but a person who reviles and abuses Allāh سبحانه وتعالى with Shirk? Yes, they will. They want everyone to do Rahmah and make Du'ā of Rahmah and Istighfār upon them. That's someone who doesn't value or respect Allāh سبحانه وتعالى as He should be valued and respected.

وَمَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ وَالْأَرْضُ جَمِيعًا قَبْضَتُهُ يَوْمَ الْقِيَمَةِ

They made not a just estimate of Allāh such as is due to Him. And on the Day of Resurrection the whole of the earth will be grasped by His Hand...

They do not estimate Allāh سبحانه وتعالى with an estimation He deserves. They respect and value themselves and their rights more than they do with Allāh سبحانه وتعالى. والعياذ بالله. Violating their rights is more sacred than violating the Rights of Allāh سبحانه وتعالى. Do you understand my point? My point is that had they valued Allāh سبحانه وتعالى as He should be valued, this wouldn't be an issue of discussion today. Transgression on dignity, honor, wealth, and life has become more important than transgression against Allāh سبحانه وتعالى, and that's a deficiency in Tawhīd. Those same people who call for Rahmah on a dead Mushrik or Mushrikah, if they merely hear this criticism that I'm doing right now of them, they wouldn't be asking for Rahmah upon me when I'm dead — nor do I want it unless they come back to the pure Tawhīd. What I'm trying to say is, for example, if a Fāsiq verbally abuses them or their loved ones, they would do La'an on him when he dies, not ask people to do Rahmah upon him.

Masses of the Ummah today no longer realize the severity of Shirk and associating a partner to Allāh سبحانه وتعالى. If you're not going to get upset for Allāh سبحانه وتعالى, who are you going to get upset for? Some let their emotions supersede their Tawhīd and the teachings of the Qur'ān and Sunnah, and that's also a deficiency in their Tawhīd. Tomorrow, I believe, commemorates what they call An-Nakba. 74 years of occupation, and sadly, sadly, the compass to direct them to guidance and victory hasn't been found yet. From the basic, definitive, certain principles of Islām is that success in Ākhirah and being swayed from Jahannam and admitted into Jannah is based on لا إله إلا الله.

فَمَنْ زُحِرَ عَنِ النَّارِ وَأُدْخِلَ الْجَنَّةَ فَقَدْ فَازَ

And whoever is removed away from the Fire and admitted to Paradise, he indeed is successful.

Isn't that the first thing we teach our children? Or I should say maybe we *used* to teach our children? We say, "Habibi, come here. Jannah is for Muslim, Jahannam is for Kāfir." It depends

on Tawhīd! It [the ultimate destination] depends on Īmān in Allāh and His Messenger ﷺ. Whoever doesn't believe in that will not succeed! All other faiths and beliefs after the Messenger ﷺ who don't believe in his message are Kuffār who Allāh سبحانه وتعالى has forbidden Jannah upon them.

إِنَّهُ مَنْ يُشْرِكْ بِاللَّهِ فَقَدْ حَرَّمَ اللَّهُ عَلَيْهِ الْجَنَّةَ

Verily, whosoever sets up partners (in worship) with Allāh, then Allāh has forbidden Paradise to him, and the Fire will be his abode.

Allāh has forbidden Jannah upon the Mushrikīn.

وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ لَا يَسْمَعُ بِي أَحَدٌ مِنْ هَذِهِ الْأُمَّةِ يَهُودِيٍّ وَلَا نَصْرَانِيٍّ ثُمَّ يَمُوتُ وَلَمْ يُؤْمِنْ بِالَّذِي أُرْسِلْتُ بِهِ
إِلَّا كَانَ مِنْ أَصْحَابِ النَّارِ

By the one in whose hand is the soul of Muhammad, none from this nation of Jews and Christians hears of me, and then dies without having faith in my message, but that he will be an inhabitant of Hellfire.²

Allāh judged it. Allāh judged that. Allāh declared that. The beginning of the verse that I just mentioned:

إِنَّهُ مَنْ يُشْرِكْ بِاللَّهِ فَقَدْ حَرَّمَ اللَّهُ عَلَيْهِ الْجَنَّةَ

Verily, whosoever sets up partners (in worship) with Allāh, then Allāh has forbidden Paradise to him.

What's the beginning of it?

² Sahīh Muslim: 153

لَقَدْ كَفَرَ الَّذِينَ قَالُوا إِنَّ اللَّهَ هُوَ الْمَسِيحُ ابْنُ مَرْيَمَ

Those who say, "Allāh is the Messiah, son of Mary," have certainly fallen into disbelief.

Those who say Allāh سبحانه وتعالى is the Messiah are Kuffār.

لَقَدْ كَفَرَ الَّذِينَ قَالُوا إِنَّ اللَّهَ ثَلَاثُ ثَلَاثَةٍ

Those who say, "Allāh is one in a Trinity," have certainly fallen into disbelief.

وَمَنْ يَبْتَغِ غَيْرَ الْإِسْلَامِ دِينًا فَلَنْ يُقْبَلَ مِنْهُ وَهُوَ فِي الْآخِرَةِ مِنَ الْخَاسِرِينَ

If anyone desires a religion other than Islām (submission to Allāh), never will it be accepted of him; and in the Hereafter He will be in the ranks of those who have lost (All spiritual good).

Whoever seeks a religion other than Islām, it will never be accepted of him and in the Ākhirah he will be among the losers. Two times in the Qur'ān in the same Sūrah, Sūrat An-Nisā'.

إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ

Allāh does not forgive that partners should be ascribed to Him, but he forgives anything else to whom He pleases.

They want forgiveness to a category of people Allāh declared will not be forgiven. They want Jannah for people that Allāh سبحانه وتعالى said is Harām upon them. Basically they think they have more Rahmah and more wisdom than Allāh سبحانه وتعالى. والعياذ بالله. Such a simple, basic principle, but as soon as someone popular with some vanishing Dunyā

accomplishment or inventions or whatever he did — even if he built the globe's Masājid — and he died on Shirk, then this principle gets smothered and compromised.

The massive, global campaigns to destroy 'Aqīdah in general and specifically the principal of Walā' and Barā' in the hearts has taken its toll on this Ummah. What you see of the outpouring call to do Rahmah and ask Allāh for Maghfirah for someone who died on Kufr is a manifestation of that. Evil scholars who maximize on this for their own gain played a big role in deceiving the Ummah as well. One of the most popular heads that lead this latest Fitnah pertaining to this issue, the one who has a history of making up things based on what he calls “numerical miracles” from the Qur'ān, he fooled people for years and years with his numerical conclusions, and now suddenly he wants to speak on matters like this. Instead of speaking up on making Du'ā of Rahmah and Istighfār for a Kāfir, he should have been spending his time figuring out how to cover up his recent embarrassment when he predicted for years upon years, fooling the ignorant masses, that the demise of Israel will be between March and June of 2022, based on his supposed numerical calculations. In fact, I read a statistic, and I really ask Allāh سبحانه وتعالى that it's not true, that 73 percent of Palestinians believe that. He, among others, came up with the unprecedented justification to allow Du'ā of Rahmah for a Kāfir. No one in the history of Islām before mentioned it. We'll address that claim Inshā'Allāh and other claims that reached me in detail.

Islām is not technology; Tawhīd is not an iPhone or a piece of technology that needs an update every three months. Tawhīd is not an invention for one to develop apps to add to it. The matter of making Istighfār to a Kāfir who died on Kufr is so clear that An-Nawawi رحمه الله related Ijmā' that it's not permissible. Al-Qarāfi from Al-Mālikiyyah and Ibn 'Allān from Ash-Shāfi'iyyah considered it Kufr to do Istighfār to one you know died on Kufr. And they said if one is in doubt that maybe the person reverted to Islām, one *shouldn't* make Istighfār for him as well. Why would they consider it Kufr to make Istighfār to one who died on Kufr? Because Allāh سبحانه وتعالى clearly said that you're not supposed to do it, and you're defying the verses:

مَا كَانَ لِلنَّبِيِّ وَالَّذِينَ آمَنُوا أَنْ يَسْتَغْفِرُوا لِلْمُشْرِكِينَ

It is not for the Prophet and those who have believed to ask forgiveness for the polytheists...

It's a rejection of the verses. When you say may Allāh سبحانه وتعالى have Rahmah and Maghfirah on a dead Kāfir, it's rejecting verses and rebelling against what Allāh سبحانه وتعالى said He wouldn't do. Basically, making Du'ā of Istighfār to one who dies on Kufr is thinking one can amend what Allāh سبحانه وتعالى decreed.

إِنَّهُ مَنْ يُشْرِكْ بِاللَّهِ فَقَدْ حَرَّمَ اللَّهُ عَلَيْهِ الْجَنَّةَ

Verily, whosoever sets up partners (in worship) with Allāh, then Allāh has forbidden Paradise to him,

Jannah is Harām upon a Mushrik. They say, “Who are you to say who gets the Mercy of Allāh?” That’s something they always say, and we return that question back at them.

أَهُمْ يَقْسِمُونَ رَحْمَتَ رَبِّكَ

Is it they who distribute your Lord's mercy?

Neither of us have the authority to speak on the division of the Mercy of Allāh سبحانه وتعالى except in accordance to what the Creator of Ar-Rahmah, Allāh جل في علاه, taught us and told us. The proper way to get Kuffār into Jannah is not to tamper with and manipulate Allāh's Rules pertaining to his Rahmah and Maghfirah, thinking you can allow someone into Jannah who Allāh سبحانه وتعالى said Jannah is Harām upon him. The proper way to get him into Jannah is to give them Da'wah while they're alive to fully understand and embrace لا إله إلا الله محمد رسول الله and to warn them not to die like the others who died on Kufr and Shirk, because their destiny is a blazing Jahannam. We're more eager than anyone for people to enter Jannah, but our limit is the Rules of Allāh سبحانه وتعالى, and the way to do it is Da'wah to them while they're alive, not Du'ā of forgiveness after they die on Shirk. To keep this clear, so you remain focused, the issue at hand is the issue of making Du'ā, Istighfār, or Rahmah for a person who dies on Kufr and matters that relate to that.

Part 2

A brother just reminded me of something that happened back in the day, when a famous Saudi singer died while he was on stage playing the guitar — very famous. At that time, it became a controversy, and I asked Shaykh Hamūd Al-'Uqlā رحمه الله تعالى to say something pertaining to the Tarahhum on a Fāsiq who is a Mujāhir in his Fusūq. The point being, the discussion back then was for a Fāsiq who is open and public, Mujāhir, in his Fusūq. Now it's about a Kāfir and a Kāfirah and a Mushrik and a Mushrikah. Before we begin, let's talk about the basics. Islām is about submission. We are Muslim, and Islām calls for us to submit to the Qur'ān and the Sunnah. Everything we need is in the Qur'ān and the Sunnah, [both] matters of the Dīn and matters of the Dunyā. The verses ordering us to submit to the Qur'ān and the Sunnah are numerous.

وَمَا كَانَ لِلْمُؤْمِنِ وَلَا الْمُؤْمِنَةِ إِذَا قَضَى اللَّهُ وَرَسُولُهُ أَمْرًا أَنْ يَكُونَ لَهُمُ الْخِيَرَةُ مِنْ أَمْرِهِمْ

It is not for a believing man or a believing woman, when Allāh and His Messenger have decided a matter, that they should [thereafter] have any choice about their affair.

فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّى يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ ثُمَّ لَا يَجِدُوا فِي أَنْفُسِهِمْ حَرَجًا مِمَّا قَضَيْتَ وَيُسَلِّمُوا تَسْلِيمًا

But no, by your Lord, they will not [truly] believe until they make you, [O Muhammad], judge concerning that over which they dispute among themselves and then find within themselves no discomfort from what you have judged and submit in [full, willing] submission.

إِنَّمَا كَانَ قَوْلَ الْمُؤْمِنِينَ إِذَا دُعُوا إِلَى اللَّهِ وَرَسُولِهِ لِيَحْكُمَ بَيْنَهُمْ أَنْ يَقُولُوا سَمِعْنَا وَأَطَعْنَا

The only statement of the [true] believers when they are called to Allāh and His Messenger to judge between them is that they say, "We hear and we obey." And those are the successful.

Not only do we have to accept them and submit to them but we have to do so with ultimate respect, humbleness, and humility to Allāh سبحانه وتعالى. Look at the Messenger ﷺ in a matter that relates to this. Look at his respect in this matter. In Sahīh Muslim,

زَارَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَبْرَ أُمِّهِ فَبَكَى وَأَبَكَى مِنْ حَوْلِهِ فَقَالَ: اسْتَأْذَنْتُ رَبِّي فِي أَنْ أَسْتَغْفِرَ لَهَا فَلَمْ يُؤْذَنْ لِي
وَاسْتَأْذَنْتَهُ فِي أَنْ أَزُورَ قَبْرَهَا فَأُذِنَ لِي فَزُورُوا الْقُبُورَ فَإِنَّهَا تُذَكِّرُ الْمَوْتَ

He said, ﷺ, “I sought permission from Allāh to seek forgiveness for my mother and it wasn’t granted to me. And I sought permission to visit her grave and Allāh سبحانه وتعالى granted that to me, so visit the graves because they remind you of death.”

Look at the respect of RasūlAllāh ﷺ.

اسْتَأْذَنْتُ رَبِّي

I sought permission...

This Hadith alone or one of the ones I mentioned earlier — the Āyāt or proof — that’s enough to dismantle all their rationales and vain talk. He ﷺ wasn’t allowed to make Du’ā for the womb that carried him and the hands that raised him. And like that is his uncle, Abu Talib, who ferociously defended his nephew in the most critical times. So, what do you get out of this Hadith? I mentioned it in the context of how one must not only submit to the revelation, but submit with respect and humility, and compare that to the Kufr statements you see today. “If Shireen Abu Akleh is not allowed in Jannah, I don’t want that Jannah,” or “We don’t want that Jannah.” أَسْتَغْفِرُ اللَّهَ الْعَظِيمَ. Another one said, “What kind of Jannah doesn’t allow so-and-so to be in it?”

A second benefit, since we mentioned this Hadith, [is] “I sought permission.” This is an ‘Ibādah. You need to bring the proof. The Messenger ﷺ went to Allāh سبحانه وتعالى to get permission. One of the ignorant heads said, “I want them to bring me proof!” Even though

there's plenty of proof against them, none of that is really needed. The burden of proof is on them, because this is a matter of 'Ibādah. Also, while we're at it, this is Abu Tālib, the uncle of the Prophet ﷺ — and you know all that he did — and the mother of the Messenger ﷺ. They did more than any of the Kuffār today could ever do, from the reporters, or the inventors, to the humanitarian aid workers, and he said,

فَلَمْ يُؤْذَنْ لِي

I wasn't granted permission to make Istighfār for them.

There are more benefits we may touch upon them later, Inshā'Allāh. Look a Nūh عليه السلام.

وَنَادَى نُوحٌ رَبَّهُ فَقَالَ رَبِّ إِنَّ ابْنِي مِنْ أَهْلِي وَإِنَّ وَعْدَكَ الْحَقُّ وَأَنْتَ أَحْكَمُ الْحَكَمِينَ

Nūh said, "Rabbi, my son is from my family, your promise is true, and You are the Most Just of the judges."

قَالَ يَنْحُوحُ إِنَّهُ لَيْسَ مِنْ أَهْلِكَ إِنَّهُ عَمَلٌ غَيْرُ صَالِحٍ فَلَا تَسْأَلْنِي مَا لَيْسَ لَكَ بِهِ عِلْمٌ إِنِّي أَعِظُكَ أَنْ تَكُونَ مِنَ الْجَاهِلِينَ

Allāh سبحانه وتعالى told him, "Nūh, he's not your family, he's not righteous, and don't ask that which you don't have knowledge of."

Look at the humility of Nūh, he apologizes!

قَالَ رَبِّ إِنِّي أَعُوذُ بِكَ أَنْ أَسْأَلَكَ مَا لَيْسَ لِي بِهِ عِلْمٌ وَإِلَّا تَغْفِرْ لِي وَتَرْحَمْنِي أَكُنَ مِنَ الْخَاسِرِينَ

Nūh said, "Rabbi, I seek refuge with you from asking You that which I have no knowledge of. Unless You forgive me and have mercy upon me, I will truly be among the losers."

The brother showed me two clips before the class, and it's astonishing. Two heads of the Dalālah speaking on this matter, and it's nothing less than Nifāq, Zandaqah, intellect of the Shayātīn, and the characteristics and methods of the Yahūd — the Yahūd, the ones they want to defeat. The first one, I said earlier, is among those who spearheaded this matter pertaining to this journalist. But early on, years ago, there was somebody else who started this. He repeated the verse,

وَرَحْمَتِي وَسِعَتْ كُلَّ شَيْءٍ

My Mercy encompasses everything.

Both of them actually did. They said the reporter, a Kāfir or Kāfirah or Mushrik or Mushrikah, falls under that "everything", so the Mercy of Allāh encompasses them, so we can make Du'a for them. This one, who mentioned this verse and repeated it, had he continued on with the verse, he would've refuted himself. I'm not saying he would've refuted himself for [the benefit] himself — he knows this — but I'm saying for his ignorant masses who follow him. Or had any of them who listened to him and still listen to him bothered to open the Book of Allāh سبحانه وتعالى, they would've seen the reality of this matter. They take a portion of the verse that's against them to do Tadrīs on this Ummah. Let's go over the verses because you don't need anything more than the verses to respond to them using that verse.

وَأَكْتُبْ لَنَا فِي هَذِهِ الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ إِنَّا هُدْنَا إِلَيْكَ

O Allāh, ordain for us good in this world and in the hereafter, we have turned unto you.

قَالَ عَذَابِي أُصِيبُ بِهِ مَنْ أَشَاءُ وَرَحْمَتِي وَسِعَتْ كُلَّ شَيْءٍ

Allāh said, "My punishment — I'll afflict whom I will, and My Mercy encompasses everything."

قَالَ عَذَابِي أُصِيبُ بِهِ مَنْ أَشَاءُ is everything. Now listen carefully — not the next verse, this is a continuation of the same verse.

فَسَأَكْتُبُهَا لِلَّذِينَ يَتَّقُونَ وَيُؤْتُونَ الزَّكَاةَ وَالَّذِينَ هُمْ بِآيَاتِنَا يُؤْمِنُونَ

So I will decree it for those who fear Me and give Zakāh and those who believe in Our verses...

"It will be ordained," what's going to be ordained? My Mercy will be ordained, it will be specified, for whom? يَتَّقُونَ, those who have Taqwā.

وَيُؤْتُونَ الزَّكَاةَ

And give Zakāh...

وَالَّذِينَ هُمْ بِآيَاتِنَا يُؤْمِنُونَ

And those who believe in our Āyāt.

Allāh defined exactly who gets that mercy, He made a limitation on it. [There are] further conditions and limitations to qualify for the Mercy of Allāh, in the next verse now.

الَّذِينَ يَتَّبِعُونَ الرَّسُولَ النَّبِيَّ الْأُمِّيَّ الَّذِي يَجِدُونَهُ مَكْتُوبًا عِنْدَهُمْ فِي التَّوْرَةِ وَالْإِنْجِيلِ

The ones who follow the Messenger, who can't read or write, who they'll find written in their Tawrah and Injil.

يَأْمُرُهُم بِالْمَعْرُوفِ وَيَنْهَاهُمْ عَنِ الْمُنْكَرِ

He commands them to do Ma'rūf and forbids them from Munkar.

Ma'rūf is Tawhīd and everything Islām ordained — starting with Tawhīd and everything Islām ordained. Munkar, number one, is Kufr and Shirk, and [then] everything Islām has forbidden.

وَيُحِلُّ لَهُمُ الطَّيِّبَاتِ وَيُحَرِّمُ عَلَيْهِمُ الْخَبَائِثَ وَيَضَعُ عَنْهُمْ إِصْرَهُمْ وَالْأَغْلَالَ الَّتِي كَانَتْ عَلَيْهِمْ

He permits for them the lawful and prohibits the unlawful, and relieves them from their burdens and the shackles that bound them.

فَالَّذِينَ ءَامَنُوا بِهِ وَعَزَّرُوهُ وَنَصَرُوهُ وَاتَّبَعُوا النُّورَ الَّذِي أُنْزِلَ مَعَهُ ۚ أُولَٰئِكَ هُمُ الْمُفْلِحُونَ

Those who believe in him (Muhammad ﷺ), honor and support him (give him victory), and follow the light (which is the Qur'ān) that was sent with him. And those will be the successful.

Look at the conditions, stipulations, and limitations to the Rahmah of Allāh.

فَسَأَكْتُبُهَا لِلَّذِينَ يَتَّقُونَ

I will ordain it for those who have Taqwā...

Taqwā.

يُؤْتُونَ الزَّكَاةَ

Give Zakāh

Believe in the Āyāt, follow the Messenger who's in the Tawrah and Injil — the one who orders them with the good and forbids them from the evil, to do the lawful, starting with Tawhīd, to refrain from the unlawful, starting with Shirk and Kufr — to honor and help the Messenger ﷺ, to follow the Light, the Qur'ān, which was sent down with him. Does the one they're trying to include in the Rahmah of Allāh, who lived around Muslims and reported Muslims in the news for 26 years or so, did she believe in the Messenger ﷺ and in Tawhīd, and do Barā'ah from Shirk and the Trinity? Who put these restrictions on who gets the Rahmah of Allāh? Who put these limitations? Ar-Rahman, who *owns* the Rahmah! The way the verse is worded when Allāh سبحانه وتعالى says His Mercy encompasses everything, it's very broad. Then, it limits it to specific characteristics; it's meant to be specific to that and only that. So now, after these Zanādiqah, these Shuyūkh of Dalālah, after they use this verse in the context that they did — to allow a Mushrikah to be included under the Rahmah of Allāh in that verse — the next time they lecture and mention the Shaytān, we expect to hear “Ash-Shaytān رحمه الله”. أَسْتَغْفِرُ الله. We also expect to hear “Abu Jahl and Abu Lahab رحمه الله جه”. أَسْتَغْفِرُ الله العظيم. “مِيعَا”. When they mention the story of Mūsā and Fir'awn, we expect to hear Mūsā عليه السلام and Fir'awn رحمه الله. They strongly oppose Sisi, they're hatred for Sisi is not founded on 'Aqīdah and Tawhīd like ours. So As-Sisi, whom they despise, we expect them to say رحمه الله when he dies. Does the Shaytān, Fir'awn, As-Sisi, Abu Jahl, and Abu Lahab not fall under “everything” the way they interpret it?

وَرَحْمَتِي وَسِعَتْ كُلَّ شَيْءٍ

“My mercy encompasses everything” and stop there? Why can't they include Fir'awn too, just like they included somebody that they like? Why do they limit the verse to Kuffār and Mushrikīn they like and exclude Kuffār and Mushrikīn that they don't like?

أَهُمْ يَقْسِمُونَ رَحْمَتَ رَبِّكَ

Is it they who distribute your Lord's Mercy?

“My mercy encompasses everything.” Isn’t the Shaytān, As-Sisi, and Fir’awn among that “everything” with that interpretation? Do you see the Nifāq? This is Nifāq. This is not random Ijtihād mistakes or innocent mistakes. This is an entire movement aimed at demolishing Walā’ and Barā’. Taking a snippet of a verse and giving it the opposite meaning, and giving the rationales that they gave, that's the work and thinking of the Shaytān, and it's the methodology of the Yahūd. Let me explain and prove that. Do you realize what they did is exactly what the Yahūd did when they went to the Messenger ﷺ to judge among them, pertaining to a man and woman who committed Zinā? The Messenger ﷺ said, “What do you find in the Tawrah pertaining to this matter?” What do you find in the Tawrah about stoning, about Rajm? They said, “We only disgrace and flog them, that's what we do.” They were lying, they're liars. ‘Abdullāh Ibn Salām, who was familiar with the Tawrah, said, “You're liars, Rajm (stoning) is in the Tawrah!” They brought the Tawrah, they opened it, one of them put his hand over the verse of the Rajm, then he read what was before and after it, and he left out the portion of Rajm. ‘Abdullāh Ibn Salām said, “Lift up your hand.” The part where he lifted up his hand is where the verse of Rajm was. That's exactly what they're doing. That's how it resembles the Yahūd. They're taking something, and hiding something, it resembles the Yahūd because Allāh سبحانه وتعالى said about them,

أَفْتَوْنُونَ بَعْضَ الْكِتَابِ وَتَكْفُرُونَ بِبَعْضٍ

So do you believe in part of the Scripture and disbelieve in part?

It's also exactly how the Shaytān thinks! I'm talking about the Shaytān of the Jinn; these Shayātīn of the Ins think exactly like the Shaytān of the Jinn. Because the Shayātīn of the Ins take their Dīn from the Shaytān of the Jinn. Listen to this. Ibn Jurayj, Qatādah, Abu Bakr Al-Huthali, and Ibn ‘Abbās said about the verse,

وَرَحْمَتِي وَسِعَتْ كُلَّ شَيْءٍ

My Mercy encompasses everything.

They said about that verse that the Shaytān said, “*I’m included in that everything*”. I’m included — the Shaytān said that. You see where they get their information from? They said, “*So the Shaytān was excluded with the following stipulation in the verse.*” Allāh excluded him with that stipulation.

فَسَأَكْتُبُهَا لِلَّذِينَ يَتَّقُونَ وَيُؤْتُونَ الزَّكَاةَ وَالَّذِينَ هُمْ بِآيَاتِنَا يُؤْمِنُونَ

So I will decree it [especially] for those who fear Me and give Zakāh and those who believe in Our verses...

Allāh excluded the Shaytān with that, they said. Ibn Jurayj, Qatādah, Abu Bakr Al-Huthali, and Ibn ‘Abbās, رضي الله عنهما and رحمه الله جمعا, said that the Yahūd then took that sentence and said, “*We fear Allāh, we’re among the Muttaqīn, and we give Zakāh, so we are included in the mercy, in that ‘everything’.* كُلُّ شَيْءٍ, *we’re included in that.*” Ibn ‘Abbās and those with him رضي الله عنهما, he said, “*Then the next part of the verse, the following stipulation, excluded them.*”

الَّذِينَ يَتَّبِعُونَ الرَّسُولَ النَّبِيَّ الْأُمِّيَّ

The ones who follow the Messenger who doesn't read or write.

The Yahūd don’t follow the Messenger, so they were excluded. Then Ibn ‘Abbās and those with him said, “*The Rahmah was denied for Iblīs and the Yahūd and it was preserved for this Ummah.*” In another Athar, Ibn ‘Abbās رضي الله عنهما recited,

وَرَحْمَتِي وَسِعَتْ كُلَّ شَيْءٍ فَسَأَكْتُبُهَا لِلَّذِينَ يَتَّقُونَ^ج

He said,

جعلها الله لهذه الأمة

It is only for this Ummah.

Do you see where the Imāms of the Dalālah extract their proof? The Yahūd and the Shayātīn. Using the verse the way they did is Tadrīs. It's deceit and fraud. Let me give you this rationale: if someone got up to the Minbar and said, “*Ya Ibād Allāh! The Salāh is over. There's no more Salāh. In fact, if you make Salāh you're going to a special valley in Jahannam, that valley is specially for the one who makes Salāh. Stop the Salāh!*” “*What's your proof, Shaykh?*”

فَوَيْلٌ لِلْمُصَلِّينَ

Woe to those who pray...

What do you consider someone who does that? He left out the following verses that defined that verse and changed the meaning to the total opposite.

الَّذِينَ هُمْ عَنْ صَلَاتِهِمْ سَاهُونَ

The ones who delay their Salāh from its fixed times.

It changed it from “Woe to those who pray...” to “Woe to those who delay their prayer”. What the Imāms of Dalālah did here about *وَرَحْمَتِي وَسِعَتْ كُلَّ شَيْءٍ* is no different. In fact, here it's not in the following verses, it's in the *same* verse *and* also in the following verse,

قَالَ عَذَابِي أُصِيبُ بِهِ مَنْ أَشَاءُ^ط وَرَحْمَتِي وَسِعَتْ كُلَّ شَيْءٍ^ج فَسَأَكْتُبُهَا لِلَّذِينَ يَتَّقُونَ وَيُؤْتُونَ الزَّكَاةَ وَالَّذِينَ هُمْ بِآيَاتِنَا يُؤْمِنُونَ

‘Atiyyah Al-Awfi — even though he was weak in Hadīth — he said a very nice statement pertaining to this. I will say it in summary and the meaning. He said Mercy was ordained only for the Muttaqīn. He said the Kāfir gets his provision and goodness in this Dunyā due to the great vast magnitude of Rahmah that Allāh سبحانه وتعالى descends upon the believers. He said what Kuffār get of goodness in this Dunyā is from the vast magnitude of Rahmah that Allāh descends upon the believers. Once the Ākhirah comes, they don't even get that. He said in the Ākhirah, it is only ordained for the believers. He gave a metaphor, he said it's like two people in a dark area. One of them is carrying a lamp to light the area, to illuminate the area for himself. The other one doesn't have a light, but he benefits from the one with the light because he's in close proximity and in the vicinity. Once the one with the light moves on, the other one is left in total darkness. He means Kuffār get goodness in this Dunyā due to the vast Rahmah that Allāh سبحانه وتعالى descends upon the believer. Once they leave and go to the Ākhirah, they're left with that darkness.

The brother showed me a second clip before the Halaqah. Another very famous, well-known Imām of Dalālah used the verse in the same context,

وَرَحْمَتِي وَسِعَتْ كُلَّ شَيْءٍ

to include the Kuffār in the Rahmah of the Ākhirah after they died. And just to show you something, the brother — Jazāhullāh Khayr — who showed me the clip, handed me a tweet too, by that same character, and the tweet here is dated January 13th — and I really don't

like to get into these kinds of details, but I just want to show you this is Nifāq and not Ijtihād. It's not even a random big blunder, and random big blunders do happen — but it's not even that. This is a systematic attack on Walā' and Barā'. Let's read the tweet:



He said:

وَرَحْمَتِي وَسِعَتْ كُلَّ شَيْءٍ فَسَأَكْتُبُهَا لِلَّذِينَ يَتَّقُونَ وَيُؤْتُونَ الزَّكَاةَ وَالَّذِينَ هُمْ بِآيَاتِنَا يُؤْمِنُونَ

My Rahmah is vast and encompassing. I will honor the believing servants of mine, the ones who leave Shirk and sins, and they fear the judgment day, and they fear the punishment of Allāh.

This is the tweet. Did you hear anything wrong with that? It's absolutely correct, 100% correct, this tweet which dates January 13th of this year — the brothers, Jazāhullāh Khayr, did some research. The tweet is proper in its meaning, everything I told you in here is 100% correct. This same person, in an interview after the death of the journalist, used the same verse in the exact opposite meaning to what he tweeted here. He wanted to include a Mushrikah into the Rahmah of Allāh, so there was an update on Tawhīd.

وَيَقُولُونَ عَلَى اللَّهِ الْكَذِبَ وَهُمْ يَعْلَمُونَ

They attribute lies to Allāh knowingly.

Tawhīd and Shirk change by day and night? I can go further and show much more, but it's not something I really like to get into. Had the brother not handed me this before class, I wouldn't have even mentioned it. The point is that these are not random mistakes that every human being makes. This is Zandaqah, this is Nifāq at its peak. They're as deviant as the scholars of Banī Isrā'īl, who Allāh تعالى سبحانه gave them the parable and metaphor of a dog.

وَأْتَلُ عَلَيْهِمْ نَبَأَ الَّذِي ءَاتَيْنَاهُ ءَايَاتِنَا فَانْسَلَخَ مِنْهَا فَاتَّبَعَهُ الشَّيْطَانُ فَكَانَ مِنَ الْعَاوِينَ

O Prophet, relate to them the story of the one we gave him Āyāt but he abandoned them, so the Shaytān got a grip of him, the Shaytān got a hold of him, and he became a deviant.

وَلَوْ شِئْنَا لَرَفَعْنَاهُ بِهَا وَلَكِنَّهُ أَخْلَدَ إِلَى الْأَرْضِ وَاتَّبَعَ هَوَاهُ فَتَلَاهُ كَمَثَلِ الْكَلْبِ إِنْ تَحُلْ عَلَيْهِ يَلْهَثْ أَوْ تَتْرُكْهُ يَلْهَثْ ذَلِكَ مَثَلُ الْقَوْمِ الَّذِينَ كَذَبُوا بِآيَاتِنَا فَاقْصُصِ الْقَصَصَ لَعَلَّهُمْ يَتَفَكَّرُونَ

وَلَوْ شِئْنَا لَرَفَعْنَاهُ بِهَا

If we willed, we would have elevated him.

Elevated him with what? With following the Āyāt, sticking to the proof, sticking to the Haqq. If We willed, We would have elevated him.

وَلَكِنَّهُ أَخْلَدَ إِلَى الْأَرْضِ وَاتَّبَعَ هَوَاهُ

He clung to the earth, and followed in his vain desires.

فَثَلُّهُ كَثَلِ الْكَلْبِ إِنْ تَحْمَلْ عَلَيْهِ يَلْهَثُ أَوْ تَتْرُكْهُ يَلْهَثُ

He's like a dog. If you drive him away, he lolls his tongue out, and if you leave him alone, he lolls his tongue out.

ذَلِكَ مَثَلُ الْقَوْمِ الَّذِينَ كَذَبُوا بِآيَاتِنَا^ج فَاقْصُصِ الْقَصَصَ لَعَلَّهُمْ يَتَفَكَّرُونَ

That is the description of the people who reject our Āyāt. So relate the stories that perhaps they will give thought.

The second clip I was shown is no random child behind the screen or one of those youngsters, 20-25 years old, from the Murji'ah or modernists who read a few sentences and think they are the Imāms of all time. This one — the second one — is the head of the International Union of Muslim Scholars, الامين العام للاتحاد العالمي لعلماء المسلمين. Do you see the severity of this matter? He's actually the successor of that position to Al-Qardāwi, whom Shaykh Nāsir Al-Fahd responded to many times and debated one of his students, and it's online. Al-Qardāwi is the one who had the upper hand in starting this matter recently, when he made Du'ā for the Pope. Does 'Aqīdah have an erratic behavior? Or is our 'Aqīdah seasonal? In January, when it's cold outside, we'll exclude the Mushrikīn from the Rahmah of Allāh. May 13th, it's summer, the weather is getting warmer, let's include them in the verse and in the Rahmah of Allāh سبحانه وتعالى. Our Tawhīd and 'Aqīdah are not a game.

وَذَرِ الَّذِينَ اتَّخَذُوا دِينَهُمْ لَعِبًا وَلَهْوًا

Leave those who take their religion as play and amusement.

In another verse,

الَّذِينَ اتَّخَذُوا دِينَهُمْ لَهْوًا وَلَعِبًا وَغَرَّتْهُمُ الْحَيَاةُ الدُّنْيَا فَالْيَوْمَ نَنْسُوهُمْ كَمَا نَسُوا لِقَاءَ يَوْمِهِمْ هَذَا وَمَا كَانُوا بِثَابِتِينَ
يَجْحَدُونَ

Who took their religion as distraction and amusement and whom the worldly life deluded. So today We will forget them just as they forgot the meeting of this Day of theirs and for having rejected Our verses.

Between leaders like this and the leader of Irjā', the slaves of the Tawāghīt, you can see why we haven't advanced a millimeter in liberating Falastīn. In fact, it's constant retreat. Another brother sent me a clip yesterday. What the speaker did in that clip — look at this Tadlis — he took the opinion of the Ulamā' on the children of the Kuffār and applied it to the adults of the Kuffār, so they could be included in the Rahmah of Allāh after they die, onYawm Al-Qiyāmah. Another very well-known Imām of Dalālah interpreted this verse as being the People of the Book, he said it means the People of the Book and the Muslims are included. Ibn 'Abbās and others, as I stated, said it's exclusive for this Ummah. Do the people of the book believe in the Messenger and aid him and support and help him?

ءَامِنُوا بِهِ وَعَزَّرُوهُ وَنَصَرُوهُ وَاتَّبَعُوا النُّورَ الَّذِي أُنْزِلَ مَعَهُ

Those who believe in him (Muhammad ﷺ), honor and support him (give him victory), and follow the light (which is the Qur'ān) that was sent with him.

Do they believe in the Qur'ān ? Are we missing out on something here? What's more surprising than the low point of these Imāms of Dalālah and their lack of Hayā' — if he had any Hayā' alone would he do something like this [tweet]? Changing the Tawhīd in four months? What is more amazing than that is the massive amount of passive sheep followers who listen to this and take them as their Shuyūkh and Ulamā'. This is deeper than the issue of Du'a and Rahmah for a dead Kāfir. This is not random mistakes and misinterpretation, this is a systematic attack on our identity and 'Aqīdah from within.

Part 3

Ibn Taymīyyah رحمه الله تعالى mentioned a rule and he said,

وهي أن جميع ما يحتج به المبطل من الأدلة شرعية وعقلية إنما تدل على الحق لا تدل على قول المبطل

When you analyze the proof, whether it's Shar'i or intellect, that the people of falsehood bring, it's proof for the Haqq, not for them, and it can be used and turned against them.

They use the verse,

وَرَحْمَتِي وَسِعَتْ كُلَّ شَيْءٍ

And My Mercy encompasses all things.

To include a Kāfir in the Rahmah of the Ākhirah, the verse itself responded to them the following statement,

فَسَأَكْتُبُهَا لِلَّذِينَ يَتَّقُونَ

So I will decree it [especially] for those who fear Me

ما من دليل صحيح يحتج به المبطل الا وفي نفس الدليل رد عليه

Every proof that the people of falsehood bring has to have, within it, proof against them.

The verse,

وَرَحْمَتِي وَسِعَتْ كُلَّ شَيْءٍ

is precisely and delicately worded. It's like, for example, if someone says, "*I have a huge library, I wrote in my will that these books are going to Hamzah.*" How many books are going to Hamzah? *All* the books. You don't understand from the way I worded it that *some* are going to Hamzah and some are going to 'Abdullāh. Delicately worded by علام الغيوب, "My mercy encompasses all, but I'm only giving it to:

لِلَّذِينَ يَتَّقُونَ وَيُؤْتُونَ الزَّكَاةَ

The believers. That verse started with

وَرَحْمَتِي وَسِعَتْ كُلَّ شَيْءٍ

My mercy encompasses all

and the ending of it is

وَالَّذِينَ هُمْ بِآيَاتِنَا يُؤْمِنُونَ

and those who believe in Our verses...

Those who believe in my Āyāt. Using that verse the way they used it, as I said, it's like someone saying there's no more Salāh because Allāh سبحانه وتعالى said,

فَوَيْلٌ لِلْمُصَلِّينَ

So woe to those who pray...

and stops, and doesn't say "The one who are mindless of their prayer, or delay their prayer". Or like someone who says:

يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَقْرُبُوا الصَّلَاةَ

O you who have believed, do not approach prayer

and stops there. He forgets about,

وَأَنْتُمْ سُكَرَى

While you are intoxicated

"Oh you who believe do not approach prayer." They stop there and leave out the next statement, "While you are drunk".

Now the next invention that they did to their false 'Aqīdah is distinguishing between Istighfār and Rahmah as it pertains to a deceased Kāfir. According to them, there's a difference between Istighfār and Rahmah in the matter of a person who died on Kufr. They said the Rahmah of Allāh in the Ākhirah encompasses the Kuffār, so we can make Du'ā of Rahmah, but we can't give you Istighfār. The Ulamā' did discuss the differences in the meanings between Rahmah and Istighfār, and 'Afwu along with that, but not in the context of including a deceased Kāfir and the Rahmah of Allāh سبحانه وتعالى and the Ākhirah, and

that context has never been mentioned in the past 14 centuries. But why would they make this new invention? Istighfār has more clear proof and more direct proof than Rahmah as it pertains to a deceased Kāfir, like,

مَا كَانَ لِلنَّبِيِّ وَالَّذِينَ ءَامَنُوا أَنْ يَسْتَغْفِرُوا لِلْمُشْرِكِينَ وَلَوْ كَانُوا أُولَىٰ قُرْبَىٰ مِنْ بَعْدِ مَا تَبَيَّنَ لَهُمْ أَنَّهُمْ أَصْحَابُ الْجَحِيمِ

It is not for the Prophet and those who have believed to ask forgiveness for the polytheists, even if they were relatives, after it has become clear to them that they are companions of Hellfire.

And there's other proof, clear and direct. So they said, “How are we going to battle this one out? We can't do the deception we did with the *وَرَحْمَتِي وَسِعَتْ كُلَّ شَيْءٍ* proof, so let's try something new.” They said, “Let's make a distinction between Istighfār and Rahmah and say, ‘Istighfār you can't do for the deceased Kāfir, but Rahmah, yes.’” Quickly going over the terms, ‘Afwu is forgiveness and erasing of sins and shortcomings with no punishment. Maghfirah is to cover them up, to cover the faults and sins. The helmet that they used to wear during battle back in the day was called Al-Mighfar. Why was it called Al-Mighfar? Because it covers the head. Al-Mighfar, so Maghfirah is to cover the faults and sins. Rahmah is broader than all that. On top of the forgiveness, it's Ihsān and goodness to that person, like entry to Jannah. It's an addition over Maghfirah.

وَرَبُّكَ الْغَفُورُ ذُو الرَّحْمَةِ

And your Lord is the Forgiving, the possessor of mercy.

Rahmah is more blessings on top of the forgiveness, more Hasanāt, and more forgiveness. At-Tabari رحمه الله تعالى said, “Rahmah is to be saved and spared from your punishment because no one is saved from punishment without the mercy of Allāh سبحانه وتعالى.” Abu Hayyān said, “It's to save one from the horror of Yawm Al-Qiyāmah.” The bottom line is it's broader than Maghfirah, Rahmah is broader than Maghfirah. They're all mentioned in the beautiful verse and Du'ā — and all the Qur'ān's verses and Du'ās are beautiful — but this one should be ripe

on the tongue of the Muwahhidīn because it's encompassing to Rahmah, 'Afwu, and Maghfirah, and a Du'ā deeply needed against the Kuffār:

رَبَّنَا لَا تُؤَاخِذْنَا إِنْ نَسِينَا أَوْ أَخْطَأْنَا رَبَّنَا وَلَا تَحْمِلْ عَلَيْنَا إِكْرَامًا كَمَا حَمَلْتَهُ عَلَى الَّذِينَ مِنْ قَبْلِنَا رَبَّنَا وَلَا تُحَمِّلْنَا مَا لَا
طَاقَةَ لَنَا بِهِ^ط وَاعْفُ عَنَّا وَارْحَمْنَا أَنْتَ مَوْلَانَا فَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ^ج

Our Lord, do not impose blame upon us if we have forgotten or erred. Our Lord, and lay not upon us a burden like that which You laid upon those before us. Our Lord, and burden us not with that which we have no ability to bear. And pardon us; and forgive us; and have mercy upon us. You are our protector, so give us victory over the disbelieving people.

Between Rahmah and Maghfirah is تلازم and not تطابق, Rahmah and Maghfirah are not identical but they're linked together, some of their meanings overlap each other. They're inseparable, they're intertwined. Look at the many verses in the Qur'ān:

إِنَّ اللَّهَ يَغْفِرُ الذُّنُوبَ جَمِيعًا إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ^ج

Verily Allāh forgives all sins. He's the All-forgiving, Most Merciful.

وَاسْتَغْفِرِ اللَّهَ إِنَّ اللَّهَ كَانَ غَفُورًا رَحِيمًا^ط

Ask Allāh for his forgiveness. Allāh is the All-forgiving, Most Merciful.

أُولَئِكَ يَرْجُونَ رَحْمَتَ اللَّهِ وَاللَّهُ غَفُورٌ رَحِيمٌ^ج

They hope for Allāh's mercy and Allāh is the All-forgiving, Most Merciful.

Istighfār and Rahmah are correlative. There is تلازم between Istighfār and Rahmah. Making Tarahhum on a deceased Kāfir is also asking Allāh سبحانه وتعالى to give him from the nature matter of the Maghfirah of Allāh. When you ask Rahmah for a dead person, it means, “O Allāh, forgive his sins and allow him entry into Jannah, and save him from Jahannam.” Rahmah encompasses meanings they’re asking for deceased Kuffār that Allāh سبحانه وتعالى made Harām upon them, and that's transgression in Du'ā. So the first response is, Maghfirah and Rahmah may be slightly different, yes, but there's تلازم between them, meaning they require and entail and necessitate each other. They’re intertwined. Their meanings overlap.

Now the next response is to look at Rahmah when it comes in the context of the Ākhirah, in the verses of the Qur’ān.

يَوْمَ تَبْيَضُّ وُجُوهٌ وَتَسْوَدُّ وُجُوهٌ فَأَمَّا الَّذِينَ اسْوَدَّتْ وُجُوهُهُمْ أَكَفَرْتُمْ بَعْدَ إِيمَانِكُمْ فَذُوقُوا الْعَذَابَ بِمَا كُنْتُمْ تَكْفُرُونَ

On that Day, some faces will be bright while others gloomy. To the gloomy-faced it will be said, “Did you disbelieve after having believed? So taste the punishment for your disbelief.”

That’s one category. The next category is:

وَأَمَّا الَّذِينَ أَبْيَضَّتْ وُجُوهُهُمْ فَفِي رَحْمَةِ اللَّهِ هُمْ فِيهَا خَالِدُونَ

As for the bright-faced, they will be in Allāh’s mercy, where they will remain forever.

After mentioning the gloomy faced will be punished, Allāh سبحانه وتعالى then mentions the opposite, those whose faces will become radiant and shining, and they’re where? In Allāh's Mercy, فَفِي رَحْمَةِ اللَّهِ. Punishment is mentioned, then the opposite of it is mentioned, and Allāh said they’re in His Rahmah. What is Rahmah here? Ibn Kathīr رحمه الله تعالى said, “Rahmah in this verse is Jannah, Allāh referred to His Rahmah in the Ākhirah as the Jannah.” So, when somebody dies and you’re asking for Rahmah upon them, you’re really asking Jannah

for them and to be, of course, saved from Jahannam. There are many verses similar to that — numerous.

وَقِهِمُ السَّيِّئَاتِ وَمَنْ تَقِ السَّيِّئَاتِ يَوْمَئِذٍ فَقَدْ رَحِمْتَهُ وَذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ

And protect them from evil deeds. Whoever you save from punishment, you have taken into mercy.

The opposite of punishment here is Rahmah and Rahmah here is Jannah, as Al-Qurtubi رحمه الله تعالى said, and it's confirmed by the end of the verse,

وَذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ

That is the supreme, ultimate success.

Allāh defines Rahmah in that verse as being saved from punishment. So if you made Du'ā for Rahmah according to that verse, you're doing what? You're asking that he or she be saved from punishment, and of course, granted Jannah.

قُلْ إِنِّي أَخَافُ إِنْ عَصَيْتُ رَبِّي عَذَابَ يَوْمٍ عَظِيمٍ

Say, "Indeed I fear, if I should disobey my Lord, the punishment of a tremendous Day."

مَنْ يُصْرِفْ عَنْهُ يَوْمَئِذٍ فَقَدْ رَحِمَهُ وَذَلِكَ الْفَوْزُ الْمُبِينُ

Whoever saved and spared and averted from the torment on that day Allāh has been merciful to him and that is the Ultimate, Supreme Success.

سبحانه What's the meaning of Rahmah in this verse? You've attained the Rahmah of Allāh by being saved from Jahannam. So when someone is making Du'ā of Rahmah, they're

making Du'ā to avert that deceased from Jahannam and torment. These are verses, among others, that show Rahmah comes, as it pertains to the Ākhirah, to be Jannah or being saved from punishment in Jahannam. Jannah is Harām upon a Kāfir in the Ākhirah, so you can't make that Du'ā because Jahannam is their abode.

A third response: Do you know if the Messenger ﷺ or any Sahābi or any reputable Imām did Tarahhum and Istighfār on a Kāfir after they died? Even their closest relatives? Look at the verses deterring from Istighfār to the Kuffār who died on their Kufr, deterring from Istighfār for a deceased Kāfir.

أَسْتَغْفِرُ لَهُمْ أَوْ لَا تَسْتَغْفِرُ لَهُمْ إِنْ تَسْتَغْفِرْ لَهُمْ سَبْعِينَ مَرَّةً فَلَنْ يَغْفِرَ اللَّهُ لَهُمْ ذَلِكَ بِأَنَّهُمْ كَفَرُوا بِاللَّهِ وَرَسُولِهِ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ

Ask forgiveness for them, [O Muḥammad], or do not ask forgiveness for them. If you should ask forgiveness for them seventy times - never will Allāh forgive them. That is because they disbelieved in Allāh and His Messenger, and Allāh does not guide the defiantly disobedient people.

Another verse,

وَلَا تُصَلِّ عَلَى أَحَدٍ مِنْهُمْ مَاتَ أَبَدًا وَلَا تَقُمْ عَلَى قَبْرِهِ إِنَّهُمْ كَفَرُوا بِاللَّهِ وَرَسُولِهِ وَمَاتُوا وَهُمْ فَاسِقُونَ

And do not pray [the funeral prayer, O Muḥammad], over any of them who has died - ever - or stand at his grave. Indeed, they disbelieved in Allāh and His Messenger and died while they were defiantly disobedient.

Another verse,

مَا كَانَ لِلنَّبِيِّ وَالَّذِينَ ءَامَنُوا أَنْ يَسْتَغْفِرُوا لِلْمُشْرِكِينَ وَلَوْ كَانُوا أُولَىٰ قُرْبَىٰ مِنْ بَعْدِ مَا تَبَيَّنَ لَهُمْ أَنَّهُمْ أَصْحَابُ الْجَحِيمِ

It is not for the Prophet and those who have believed to ask forgiveness for the polytheists, even if they were relatives, after it has become clear to them that they are companions of Hellfire.

The Messenger ﷺ, in the Hadīth that I mentioned earlier, sought permission from Allāh سبحانه وتعالى to seek forgiveness for his mother, but it wasn't granted. But visiting her grave was granted. [We now have] this new 2022 Tawhīdic discovery they made to distinguish between Tarahhum and Istighfār for a deceased Kāfir. Now, something as essential as this, deeply needed — wouldn't Allāh سبحانه وتعالى sooth the heart of his Messenger ﷺ saying, “You're denied from making Istighfār to your mother, but go ahead and do Tarahhum on her and visit her grave”? This was something extremely moving to the Messenger ﷺ within Hadīth itself. It was reported by Abu Hurayrah, in that same Hadīth, when the Messenger ﷺ was standing over his mothers grave, he wept and caused everyone around him to weep. Not only was it an essential matter to the Messenger ﷺ, but many of the Sahābah had close, immediate relatives who died on Kufr. Wouldn't the Messenger ﷺ be informed of something so essential for him, and the Sahābah? He was never taught that or allowed to do that, and if he was, he would've taught us and we would've been informed of it.

A fourth point is you need to keep in mind that Rahmah is of two types. There's general rahmah, رحمة عامة. It's in the Dunyā for the Kuffār. In Sūrat Ghāfir, the angels — the Bearers of the Throne — say,

رَبَّنَا وَسِعْتَ كُلَّ شَيْءٍ رَّحْمَةً وَعِلْمًا

Rabbanā! You encompass everything in Your Mercy and in Your Knowledge.

This is general Rahmah and it includes the Rahmah of a Kāfir in the Dunyā. The verse combined between Allāh's Rahmah and Knowledge, so whatever His knowledge encompasses, His Mercy encompasses, and that's everything. That is specific to this Dunyā — clothing them, sheltering them, food they get, marriages, wealth, sending them a messenger — that is among their Rahmah in the Dunyā.

The second type of Rahmah is the special Rahmah, رحمة خاصة, that is mentioned in the verse we took earlier:

وَرَحْمَتِي وَسِعَتْ كُلَّ شَيْءٍ

My Mercy encompasses all...

وَكَانَ بِالْمُؤْمِنِينَ رَحِيمًا

And ever is He, to the believers, Merciful.

This Rahmah is just for a believer. Granting them blessings, patience, guiding them, and granting them Yaqīn and steadfastness on their Tawhīd, protecting them, giving them victory, making their life good even with difficulties,

وَمَنْ يُؤْمِنْ بِاللَّهِ يَهْدِ اللَّهُ قَلْبَهُ

And whoever believes in Allāh - He will guide his heart.

And forgiving their sins. This is both in Dunyā and Ākhirah for a believer. In the Ākhirah, for the believer, is also to pardon their mistakes, to cover their sins, to grant them entry to Jannah and to save them from Jahannam, and to save them from the horror of the Judgment Day. That Dunyā Rahmah for the Kuffār is for the Dunyā, and it's a test, and it may be a means for them to enter Jahannam if they don't believe. Sending a messenger for them in this Dunyā is a Rahmah for them. If they don't accept it, if they reject it, it's a means for them to enter Jahannam.

Allāh gives the Dunyā to those He loves, and those He doesn't love. He gives the Tawhīd to those whom He loves. Giving good in this Dunyā is not a measure [of Allāh's

Love] and it's not [given] because Allāh ^{وَتَعَالَى} loves one. Otherwise the Messengers ^{عليهم الصلاة والسلام} would be the most hated. Messengers were the most tested in this Dunyā, and they're in the peak of Jannah. Fir'awn had a kingdom, wealth, and prestige, and Qārūn was given wealth, and they're in the pit bottom of Jahannam. The health of the Kuffār, when they inhale and exhale, their wealth, their children — all that is Rahmah in Dunyā for them. Sending them messengers is Rahmah for them in this Dunyā, giving them time to repent throughout their life is Rahmah for them in this Dunyā, and it may be a means for them to enter Jahannam if they do not believe.

فَلَا تُعْجِبْكَ أَمْوَالُهُمْ وَلَا أَوْلَادُهُمْ ^ج إِنَّمَا يُرِيدُ اللَّهُ لِيُعَذِّبَهُمْ بِهَا فِي الْحَيَاةِ الدُّنْيَا وَتَزْهَقَ أَنْفُسُهُمْ وَهُمْ كَافِرُونَ

So let not their wealth or their children impress you. Allāh only intends to punish them through them in worldly life and that their souls should depart [at death] while they are disbelievers.

وَنَبْلُوكُم بِالشَّرِّ وَالْخَيْرِ ^{صَلِّ} فِتْنَةً وَالْبِئْسَ تُرْجَعُونَ

And We test you with [the] bad and [the] good (as) a trial; and to Us you will be returned.

We test you all through the good and the bad. And Allāh ^{وَتَعَالَى} said,

قَالَ الَّذِي عِنْدَهُ عِلْمٌ مِّنَ الْكِتَابِ أَنَا آتِيكَ بِهِ قَبْلَ أَن يَرْتَدَّ إِلَيْكَ طَرْفُكَ ^ج فَلَمَّا رَأَاهُ مُسْتَقَرًّا عِنْدَهُ قَالَ هَذَا مِنْ فَضْلِ رَبِّي لِيَبْلُوَنِي أَأَشْكُرُ أَمْ أَكْفُرُ

But the one who had knowledge of the Scripture said, "I can bring it to you in the blink of an eye." So when Solomon saw it placed before him, he exclaimed, "This is by the grace of my Lord to test me whether I am grateful or ungrateful..."

Sulayman ^{عليه الصلاة والسلام}, a prophet, said about his kingdom, "This by the Grace of my Lord to test me whether I'm grateful or ungrateful." Allāh is merciful, but He has the quality of Al-'Adl (the Just). In the Hadith,

فمن يعدل إذا لم يعدل الله ورسوله؟

Who will do justice if Allāh سبحانه وتعالى and His Messenger ﷺ do not?

And it's from His Justice that He doesn't treat a Kāfir and Muslim alike, and He's the One Who says and gives the standards of what's just and what's not.

أَمْ حَسِبَ الَّذِينَ اجْتَرَحُوا السَّيِّئَاتِ أَنْ نَجْعَلَهُمْ كَالَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ سَوَاءً بِحَيَاتِهِمْ وَمَمَاتِهِمْ سَاءَ مَا يَحْكُمُونَ

Or do those who commit evils think We will make them like those who have believed and done righteous deeds - [make them] equal in their life and their death?1 Evil is that which they judge [i.e., assume].

In Sūrat Al-Jāthiyah Allāh سبحانه وتعالى said,

أَمْ نَجْعَلُ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ كَالْمُفْسِدِينَ فِي الْأَرْضِ أَمْ نَجْعَلُ الْمُتَّقِينَ كَالْفُجَّارِ

Or should We treat those who believe and do righteous deeds like corrupters in the land? Or should We treat those who fear Allāh like the wicked?

In Sūrat Sād:

أَفَنَجْعَلُ الْمُسْلِمِينَ كَالْمُجْرِمِينَ

Then will We treat the Muslims like the criminals?

مَا لَكُمْ كَيْفَ تَحْكُمُونَ

What is [the matter] with you? How do you judge?

You can't make an analogy and say Allāh سبحانه وتعالى gave them Rahmah in this Dunyā so they'll get Rahmah in the Ākhirah. In Dunyā, they have Rahmah, but that Rahmah is temporary to this Dunyā and it's a test that turns into punishment, if they don't believe. It's a Rahmah and it turns into 'Adl in the Ākhirah.

This leads to their next Shubhah, a third Shubhah that was presented to me. They argue that we make Du'ā of Rahmah not for their entry into Jannah, but for lessening their punishment in Jahannam. You misunderstood us. We're with you, they're gonna be in Jahannam, yes, but we're making Du'ā of Rahmah to lessen their punishment in Jahannam. Why do you say this? They said it's because the level of Abu Tālib was lessened so the Rahmah of Allāh سبحانه وتعالى will benefit Kuffār in the Ākhirah by lessening their punishment like Abu Tālib. So they say, *"It's not what you think. It's not Du'ā for Jannah or to take them out of Jahannam, it's just to lessen their punishment."* That's one of their newly discovered arguments. What I mentioned earlier applies here as well and responds to this Shubhah that they made. Did they learn something Allāh سبحانه وتعالى didn't teach His Messenger ﷺ when he asked about making Du'ā for his mother? Allāh سبحانه وتعالى could have told him to do Tarahhum on his mother and inform the Sahābah to do that as well, and that Tarahhum you do for your mother and your relatives is to lessen their punishment. Ibn Kathīr رحمه الله تعالى in Al-Bidāyah wan-Nihāyah, in the fourth volume said,

ولولا ما نهانا الله عنه من الاستغفار للمشركين لاستغفرنا لأبي طالب وترحمنا عليه

Had Allāh سبحانه وتعالى not denied us from making Istighfār to Mushrikīn we would have made Istighfār to Abu Tālib and did Tarahhum upon him.

Ibn Kathīr رحمه الله تعالى is saying if there was one Mushrik who died on Shirk, who was worthy of Tarahhum and Istighfār, it would be Abu Tālib, but we're not allowed to do that for Abu Tālib. And he specifically mentioned Istighfār and Tarrahum and that it is not allowed for Abu Tālib, meaning *let alone anyone else*. The verses I mentioned earlier show that Rahmah in the Ākhirah comes in the context of Jannah and being saved from

Jahannam. All that — Jannah and being saved from Jahannam — is Harām upon a Kāfir, so that's transgression in Du'ā. That's the first point to the third Shubhah.

There's a Hadīth they use that's in Sahīh Al-Bukhārī, Al-'Abbās Ibn 'Abd Al-Muttalib asked the Messenger,

يَا رَسُولَ اللَّهِ، هَلْ نَفَعْتَ أَبَا طَالِبٍ بِشَيْءٍ؟ فَإِنَّهُ كَانَ يَحُوطُكَ وَيَغْضَبُ لَكَ

O Messenger of Allāh! Have you benefited Abu Tālib in any way? He used to always defend you and was fervent in your defense.

The Messenger ﷺ said he is in the most shallow part of Jahannam.

قال: نعم، هُوَ فِي ضَخْضَاخٍ مِنْ نَارٍ، وَلَوْلَا أَنَا لَكَانَ فِي الدَّرَكِ الْأَسْفَلِ مِنَ النَّارِ

He is in a shallow fire, and if it wasn't for me, he would have been in the pit bottom of Jahannam.

In another narration he said his punishment is that he's placed in the shallow part of Jahannam, which would reach his ankles and his brain would boil from it. In another narration, he said Abu Tālib has the least punishment in Jahannam. He would be wearing two shoes of fire which would boil his brain.

أَهْوَنُ أَهْلِ النَّارِ عَذَابًا أَبُو طَالِبٍ وَهُوَ مُنْتَعِلٌ بِنَعْلَيْنِ يَغْلِي مِنْهُمَا دِمَاغُهُ

Among the inhabitants of the Fire, Abu Tālib would have the least suffering, and he would be wearing two shoes (of Fire) which would boil his brain.

نَسْأَلُ اللَّهَ السَّلَامَةَ وَالْعَافِيَةَ. There are other similar narrations. Their point is if the punishment of the non-believer, Abu Tālib, is lessened, that means we can make Du'ā of Rahmah to non-believers, which entails lessening their punishment. That can be responded to in many ways. Look at this Hadīth in Sunan An-Nasā'i, Sunan Abu Dāwūd, and Musnad Ahmad. 'Ali went to the Messenger ﷺ and said,

قُلْتُ لِلنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ عَمَّكَ الشَّيْخَ الضَّالَّ قَدْ مَاتَ

Your paternal uncle, the old, misguided man, has died.

'Ali رضي الله عنه is talking about his own father after he died. Walā' and Barā'. Walā' and Barā'! The man Ibn Kathīr رحمه الله تعالى said [about] that if there was one man that was worthy of Istighfār and Tarahhum who died on Kufr, it would be him, because of his support for his nephew of course. The Messenger ﷺ said,

اذهب فوارِ أباك ، ثُمَّ لَا تُحَدِّثَنَّ شَيْئًا ، حَتَّى تَأْتِيَنِي

Go bury your father, then don't do anything after that until you come and speak to me.

فَذَهَبْتُ فَوَارَيْتُهُ وَجِئْتُهُ فَأَمَرَنِي فَاغْتَسَلْتُ وَدَعَا لِي

I buried him and then I went to the Messenger ﷺ. He said to perform Ghusl and he made Du'ā for me.

'Ali رضي الله عنه said the Messenger ﷺ made Du'ā for *me*. Who really needs the Du'ā? The man who's about to be questioned by the angels or a man living and serving and believing in the Messenger ﷺ and defending him? The Messenger ﷺ could have made Du'ā for both. It was the proper timing to make Du'ā for both. Abu Tālib, who is moments from being questioned or possibly at the precise time of being questioned, yet the Messenger ﷺ didn't do Du'ā for him, rather he only made Du'ā for 'Ali. Wouldn't that be a proper timing to

make Du'a for Abu Tālib, who would be the most worthy of the Kuffār to make Du'a for if it was permissible?

The next response in the lessening of the punishment goes back to learning the intercession, the special Shafā'ah of RasūlAllāh ﷺ. There are 3 categories. The first one is the Greater Intercession, when he will intercede for all mankind, when Allāh سبحانه وتعالى delays the Reckoning. The Day that the creation will be in distress and anxiety, to the point they can no longer bear it, and the Messenger ﷺ will intercede, so Allāh سبحانه وتعالى will pass the judgment among the creation.

عَسَىٰ أَنْ يَبْعَثَكَ رَبُّكَ مَقَامًا مَّحْمُودًا

It is expected that your Lord will resurrect you to a praised station.

The second one is the Shafā'ah for the people of Jannah to enter Jannah. They don't enter Jannah except after Shafā'ah. The third, special Shafā'ah for the Messenger ﷺ is for his uncle, Abu Tālib. That Shafā'ah is specific for him and for his punishment to be lessened. In Bukhārī and Muslim, the Messenger ﷺ said,

لَعَلَّهُ تَنْفَعُهُ شَفَاعَتِي يَوْمَ الْقِيَامَةِ

Perhaps my intercession will be of benefit for him on the Judgment Day.

It's a special one. The Ulamā' categorized three different types of Shafā'ah that are special for the Messenger ﷺ and that's one of them. In Saḥīḥ Muslim,

يا عم، قل "لا إله إلا الله"، كلمة أشهد لك بها عند الله

The Messenger ﷺ told his uncle to say لا إله إلا الله on his death bed.

فَقَالَ أَبُو جَهْلٍ وَعَبْدُ اللَّهِ بْنُ أَبِي أُمَيَّةَ: يَا أَبَا طَالِبٍ أَتَرَعَّبُ عَنْ مِلَّةِ عَبْدِ الْمُطَّلِبِ

Abu Tālib, you abandoned the religion of 'Abd Al-Muttalib?

Abu Tālib gave his final decision and stuck with the religion of 'Abd Al-Muttalib and he refused to profess لا إله إلا الله. The Messenger said, *"I will persistently beg pardon for you unless I'm forbidden."* And then the verse was revealed after that.

مَا كَانَ لِلنَّبِيِّ وَالَّذِينَ ءَامَنُوا أَنْ يَسْتَغْفِرُوا لِلْمُشْرِكِينَ وَلَوْ كَانُوا أُولَىٰ قُرْبَىٰ مِنْ بَعْدِ مَا تَبَيَّنَ لَهُمْ أَنَّهُمْ أَصْحَابُ الْجَحِيمِ

It is not for the Prophet and those who have believed to ask forgiveness for the polytheists, even if they were relatives, after it has become clear to them that they are companions of Hellfire.

A side note: even though it appears from the Hadith that the verse was revealed pertaining to Abu Tālib, it is actually disputed among the Ulamā' because the verse is in Sūrat At-Tawbah and that was revealed in Madīnah. Abu Tālib died way before that in Makkah. There's numerous explanations to that, which will take us off topic, but what matters here is the meaning of the verse. It's clear. No Istighfār for the Mushrikīn. The Shafā'ah to lessen the punishment of Abu Tālib is a special Shafā'ah, from three angles, special in three different ways: special in that it's from the Messenger ﷺ, special in that it's only for Abu Tālib, and special in that it is only to lessen his punishment. Because Allāh سبحانه وتعالى said the broad guideline is

فَمَا تَنْفَعُهُمْ شَفَاعَةُ الشَّافِعِينَ

So there will not benefit them the intercession of [any] intercessors.

No Shafā'ah will benefit them. This is an exception. In Sahīh Muslim, Ā'ishah asked the Messenger ﷺ,

ان ابن جدعان كان في الجاهلية يصل الرحم، ويطعم المسكين، فهل ذاك نافعه؟ قال: لا ينفعه، إنه لم يقل يوماً:
رب اغفر لي خطيئتي يوم الدين

Ā'ishah asked the Messenger ﷺ about Ibn Jud'ān. This proves that it's a special situation. In Jāhiliyyah, he established ties with his relationship and he fed the poor, he did a lot of good. Would that be of benefit for him? The Messenger said it would have no avail to him because he never said “Yā Allāh! Pardon my sins on the Day of Resurrection”, so it was a specialty.

فَمَا تَنْفَعُهُمْ شَفَاعَةُ الشَّافِعِينَ

So there will not benefit them the intercession of [any] intercessors.

That's the guideline, that's the rule. The Kuffār will not benefit of the Shafā'ah and they will be destined to eternal Jahannam, as Ibn Kathīr said in the Tafsīr of the Āyah,

فَمَا تَنْفَعُهُمْ شَفَاعَةُ الشَّافِعِينَ

So there will not benefit them the intercession of [any] intercessors.

There's no Shafā'ah to a Kāfir on Yawm Al-Qiyāmah. However, the Shafā'ah to Abu Tālib was an exception to him and the specialty to the Messenger ﷺ. [It was an] exception, Khās, extracted from

فَمَا تَنْفَعُهُمْ شَفَاعَةُ الشَّافِعِينَ

So there will not benefit them the intercession of [any] intercessors.

Part 4

The fourth Shubhah that I was asked to speak on is the argument that a person may have done some good — maybe built hospitals or helped the poor or made life easier with some type of invention or accomplishment or raised awareness for the oppressed and weak. They alleged that that will benefit them in the Ākhirah and they take from that that it is permissible to make Du'ā of Rahmah for a Kāfir who did that after they died on Kufr. Let's make it very simple: the Kāfir or Kāfirah, the Mushrik or Mushrikah, who died on that status, let's assume he built the Earth's worth of Masājid, printed billions of Masāhif, saved millions of innocent lives on top of that, raised awareness for everyone oppressed and under occupation, freed oppressed prisoners, and liberated Muslim lands — he did all that and more, but dies on Kufr. The Hadīth we took earlier in Sahīh Muslim answers all that. Ā'ishah asked that same question. Ā'ishah رضي الله عنه asked the Messenger ﷺ about Ibn Jud'ān, a man in Jāhiliyyah who did good deeds and he fed the poor. Ā'ishah asked the Messenger ﷺ, “*Would that be of any benefit to him?*” And what did he say? It would be of no avail to him because he never said,

إنه لم يقل يوماً: رب اغفر لي خطيئتي يوم الدين

He never said, “Rabbi! forgive my sins on the Day of Resurrection”.

meaning, he didn't believe. A Kāfir's deeds go in vain in the Ākhirah, whether he did it for Dunyā or for Allāh. If he did it for Dunyā or if he did it sincerely for Allāh, the conclusion is the same in the Ākhirah. Okay, if the person did it for other than Allāh, for example, for Dunyā matters like fame, wealth, positions, mere kindness, or as they say, “For the sake of humanity”, or his conscience, or any similar reason — all that is responded to in the verse, or verses,

مَنْ كَانَ يُرِيدُ حَرْثَ الْآخِرَةِ نَزِدْ لَهُ فِي حَرْثِهِ ^ط وَمَنْ كَانَ يُرِيدُ حَرْثَ الدُّنْيَا نُؤْتِهِ مِنْهَا وَمَا لَهُ فِي الْآخِرَةِ مِنْ نَصِيبٍ

Whosoever desires [with his deeds] the reward of the Ākhirah, Allāh will increase his reward. Whosoever desires the reward of this Dunyā [with his deeds], We give him what's written for him. He will have no portion in the Ākhirah.

That's similar to other verses. In Sūrat Al-Isrā',

مَنْ كَانَ يُرِيدُ الْعَاجِلَةَ عَجَّلْنَا لَهُ فِيهَا مَا نَشَاءُ لِمَنْ نُرِيدُ ثُمَّ جَعَلْنَا لَهُ جَهَنَّمَ يَصْلَاهَا مَذْمُومًا مَذْهُورًا

Whoever should desire the immediate - We hasten for him from it what We will to whom We intend. Then We have made for him Hell, which he will [enter to] burn, censured and banished.

In another verse,

مَنْ كَانَ يُرِيدُ الْحَيَاةَ الدُّنْيَا وَزِينَتَهَا نُوَفِّ إِلَيْهِمْ أَعْمَلَهُمْ فِيهَا وَهُمْ فِيهَا لَا يُخْسُونَ

Whoever desires the life of this world and its adornments - We fully repay them for their deeds therein, and they therein will not be deprived.

Verses that all mean you want the Dunyā with your deeds, you got it. The bottom line is

وَمَا لَهُمْ فِي الْآخِرَةِ مِنْ نَصِيبٍ

There's no portion of it in the Ākhirah.

Materialistic, earthly, worldly success, or deeds without لا إله إلا الله and sincerity is not what determines the success of the Ākhirah.

Okay, there's a possibility that someone did it for Dunyā reasons. There's [also] a possibility that a Kāfir performed his deeds for Allāh سبحانه وتعالى. Ash-Shinqīti رحمه الله تعالى, the Shaykh of our Shuyūkh, said some Kuffār are dutiful to their parents, they're generous

to their guest, they aid the oppressed, and they do it sincerely for Allāh. So what's the answer? He said they have good deeds and they're sincere, but it will not help them on Yawm Al-Qiyāmah. Ash-Shinqīti رحمه الله تعالى mentioned some verses to back that up. He said,

وَقَدِمْنَا إِلَىٰ مَا عَمِلُوا مِنْ عَمَلٍ فَجَعَلْنَاهُ هَبَاءً مَّنْثُورًا

And We will approach [i.e., regard] what they have done of deeds and make them as dust dispersed.

In Sūrat Al-Furqān, their deeds on Yawm Al-Qiyāmah will be like scattered, floating particles of dust. In another verse,

أُولَٰئِكَ الَّذِينَ لَيْسَ لَهُمْ فِي الْآخِرَةِ إِلَّا النَّارُ وَحَبِطَ مَا صَنَعُوا فِيهَا وَبِطُلَّ مَا كَانُوا يَعْمَلُونَ

Those are the ones for whom there is not in the Hereafter but the Fire. And lost is what they did therein, and worthless is what they used to do.

In Sūrat Hūd, they will have nothing in the Ākhirah

إِلَّا النَّارُ

Except fire.

Jahannam. Their efforts in this life will be fruitless and their deeds will be useless.

وَبِطُلَّ مَا كَانُوا يَعْمَلُونَ

Their deeds are like a mirage in a dessert.

In Sūrat Nūr,

وَالَّذِينَ كَفَرُوا أَعْمَلُهُمْ كَسَرَابٍ بِقِيعَةٍ يَحْسَبُهُ الظَّمْثَانُ مَاءً حَتَّى إِذَا جَاءَهُمْ لَمْ يَجِدْهُ شَيْئًا وَوَجَدَ اللَّهَ عِنْدَهُ فَوَفَّاهُ
حِسَابَهُ وَاللَّهُ سَرِيعُ الْحِسَابِ

*The deeds of the Kuffār are like a mirage in a dessert. The thirsty person runs to that mirage,
thinking it's water, once they reach it they find it's nothing.*

Allāh سبحانه وتعالى gave that parable.

مَثَلُ الَّذِينَ كَفَرُوا بِرَبِّهِمْ أَعْمَالُهُمْ كَرَمَادٍ اشْتَدَّتْ بِهِ الرِّيحُ فِي يَوْمٍ عَاصِفٍ لَا يَقْدِرُونَ مِمَّا كَسَبُوا عَلَى شَيْءٍ ذَلِكَ
هُوَ الضَّلَالُ الْبَعِيدُ

*The example of those who disbelieve in their Lord is [that] their deeds are like ashes which the wind
blows forcefully on a stormy day; they are unable [to keep] from what they earned a [single] thing.
That is what is extreme error.*

In Sūrat Ibrāhīm, the parable of the deeds of the Kuffār is like ashes blown away by a wind.

لَا يَقْدِرُونَ مِمَّا كَسَبُوا عَلَى شَيْءٍ

They will gain nothing from what they earned.

An-Nawawi in Sharh Muslim said it's by Ijmā' that a Kāfir doesn't get rewarded for his deeds in the Ākhirah. Why are they irked and embittered at this matter? At a rule by Allāh? At a judgment Allāh سبحانه وتعالى decreed? Was there anyone on the face of the earth better than our Messenger ﷺ? Allāh سبحانه وتعالى started with our beloved Messenger ﷺ, and the rest of the Prophets and Messengers, the best of the best. He warned them, if they too

commit Shirk their deeds will be void. This is something الغفور and الرحيم does not forgive. He said so. There's no exception or tolerance in this matter, even for the best of the best.

وَلَقَدْ أُوحِيَ إِلَيْكَ وَإِلَى الَّذِينَ مِنْ قَبْلِكَ لَئِنْ أَشْرَكَتَ لَيَحْبَطَنَّ عَمَلُكَ وَلَتَكُونَنَّ مِنَ الْخَاسِرِينَ

And it was already revealed to you and to those before you that if you should associate [anything] with Allāh, your work would surely become worthless, and you would surely be among the losers.

It's been revealed to you and the prophets before you, if you commit Shirk, what happens?

لَيَحْبَطَنَّ عَمَلُكَ وَلَتَكُونَنَّ مِنَ الْخَاسِرِينَ

Meaning your deed will be void, in vain, worthless.

وَلَتَكُونَنَّ مِنَ الْخَاسِرِينَ

And you're going to be among the losers.

Allāh سبحانه وتعالى is talking to his beloved Messenger ﷺ. At the same time, we said that we as Muslims believe that Allāh سبحانه وتعالى has the quality of Al-'Adl, He's Just, because his Messenger ﷺ taught us that quality of His. And He سبحانه وتعالى defines and sets the standards of justice. Not me, not you, and not anyone else. From His 'Adl is that Kuffār do get something out of their deeds, in this Dunyā and only in this Dunyā. Many of the Kuffār who did good had massive amounts of attendees at their funerals. Many of them had fame in their life, and fame after their life, in this Dunyā. Some of them had wealth, children, recognition, and places named after them. Some had what appears to be a happy and relaxed life. And other vanishing Dunyā matters like that. In Sahīh Muslim,

إِنَّ الْكَافِرَ إِذَا عَمِلَ حَسَنَةً أَطْعَمَ بِهَا طُعْمَةً مِنَ الدُّنْيَا

When a non-believer does good he will taste its reward in this Dunyā, in this world and only in this world.

In another narration in Sahīh Muslim, as well,

وَأَمَّا الْكَافِرُ فَيُطْعَمُ بِحَسَنَاتِ مَا عَمِلَ بِهَا لِلَّهِ فِي الدُّنْيَا حَتَّى إِذَا أَفْضَى إِلَى الْآخِرَةِ لَمْ تَكُنْ لَهُ حَسَنَةٌ يُجْزَى بِهَا

The Kāfir is given his reward in this Dunyā for his good deeds.

بِحَسَنَاتِ مَا عَمِلَ بِهَا لِلَّهِ — the one he performs for the sake of Allāh. عَمِلَ بِهَا لِلَّهِ, meaning it was performed for the sake of Allāh. Doing a matter sincerely for Allāh سبحانه وتعالى is not enough. It requires the other pillar which is Tawhīd, in order to be rewarded in the Ākhirah. Likewise one who believes in Tawhīd but lacks the other pillar, sincerity, it will not be accepted as well. What happens in the Ākhirah if it's sincerely For Allāh سبحانه وتعالى but they're Kuffār?

حَتَّى إِذَا أَفْضَى إِلَى الْآخِرَةِ لَمْ تَكُنْ لَهُ حَسَنَةٌ يُجْزَى بِهَا

When he comes to the Ākhirah there's no good deed for which he will be rewarded.

Allāh سبحانه وتعالى said in Sūrat Az-Zukhrūf:

وَالْآخِرَةُ عِنْدَ رَبِّكَ لِلْمُتَّقِينَ

And the Hereafter with your Lord is for the righteous.

The next issue, it's not really a Shubhah, but it's a question that comes out of this. So they're going to ask, or someone is going to ask, why is Jahannam levels then? Why is it grades and levels? Allāh سبحانه وتعالى said, for example, in Sūrat An-Nisā' about the Munāfiqīn that they're in the bottom.

إِنَّ الْمُنَافِقِينَ فِي الدَّرَكِ الْأَسْفَلِ مِنَ النَّارِ وَلَنْ تَجِدَ لَهُمْ نَصِيرًا

Indeed, the hypocrites will be in the lowest depths of the Fire - and never will you find for them a helper

Similar to that is Fir'awn.

أَدْخِلُوا آلَ فِرْعَوْنَ أَشَدَّ الْعَذَابِ

Make the people of Fir'awn enter the severest punishment.

We know people like Fir'awn and hypocrites are at the bottom level. So what are those grades for? The answer is, Kufr is not all alike. Ad-Dahhāk رحمه الله تعالى said the highest level is for the sinners of this Ummah, meaning those who were not forgiven or didn't repent, but they died on Tawhīd. If Allāh سبحانه وتعالى doesn't forgive them, they go to be purified, then they enter Jannah. We ask Allāh سبحانه وتعالى to forgive us before we meet Him and to save us from that. The level under it, he said, is for the Christians, Nasārā. Below it is for the Jews, and under that is for As-Sābi'ūn, and then under that is for Majūs, and then under that, the sixth level is for the Mushrikīn of the Arab, the pagans of the Arab, and the seventh level is for the Munāfiqīn or the people of Fir'awn and the people like him and those who disbelieved in 'Īsā and asked for the feast. Other Ulamā' said the lowest level is Jahannam and above it Al-Hutama and above it is Saqar and then Al-Jahīm and then Ladhah, then As-Sa'īr, and then Al-Hāwiyah. However, the best explanation on why there

are ranks in Jahannam for Kuffār is what Al-Qādi 'Iyād and those like him said. It was summarized beautifully by Al-Qādi 'Iyād in his Sharh on Sahīh Muslim, Ikmāl Al-Mu'lim. It's a very elucidation on Sahīh Muslim. First he related an Ijmā' that deeds will not benefit Kuffār in the Ākhirah and that they will not be rewarded for it, nor will their punishment be lessened due to it — he related an Ijmā' on that. I just mentioned many Ahādīth and many verses supporting that view. He considered it an Ijmā'. So we're asking him why are there grades in Jahannam? Al-Qādi 'Iyād says in addition to their Kufr, some have major sins, evil deeds, like harming believers, and killing or attempting to kill messengers, and that increases the torment. A Kāfir is punished for his Kufr, he said, and there's a limited punishment for Kufr and it increases due to mischief and arrogance on this earth, as Allāh سبحانه وتعالى informed us about Fir'awn. One who is not as evil as others, gets tormented in Jahannam for his Kufr. Al-Qādi 'Iyād said, for example, Abu Tālib's torment is not like Abu Jahl's torment, even though they both have Kufr in common. The punishment of the disbelievers who participated and killed the she-camel from the people of Thamūd are not like the ones who disbelieved but didn't participate in that crime. The punishment of those who attempted to kill 'Īsā — in the book it's actually the ones who killed 'Īsā and Zakariyyah, and I'm sure he meant [those who] to *attempted* to kill 'Īsā — and the ones who killed Yahyā and Zakariyyah and other prophets, he said it's not the same as others who didn't do something like that. And then he said that's how grades are divided, not because of their deeds. That's beautifully worded and it's a beautiful summary on that issue and it's what consolidates between the various proofs on this matter.

A point for the students of knowledge so they will not be taken by surprise when confronted with this argument. Some, like Ibn Rajab رحمه الله تعالى, attributed to the Salaf the dispute whether a Kāfir benefits from his deeds in Jahannam or whether it lessens his punishment in Jahannam. As-Safarīni said the issue is a Kāfir's deed lessening based on deeds he may have done in this Dunyā, not based on his punishment for Kufr. There's a limited punishment of Kufr no one disagrees on, but is his punishment lessened based on deeds he did? This goes back to the issue of whether Kuffār, in addition to their Kufr, will be questioned about secondary matter of Islām, like for example, Salāh, Hajj, and other matters similar to that on top of their Kufr, and that's a issue or a dispute that's very well-known and famous among the Ulamā' of Usūl. Some attributed to Al-Bayhaqi that he is among those who say that deeds of a Kāfir may lessen his punishment in the Ākhirah. In

fact, Ibn Hajr attributed that to him, but I looked in Al-Bayhaqi's books. In Shu'ab Al-Īmān he mentioned both opinions that a Kāfir may benefit from his deeds by lessening his torment, and the other correct opinion, that it will *not* benefit him. He mentioned two opinions with proofs, but it didn't appear he selected either. In fact, to support the opinion that Kuffār will benefit from their deeds, he mentioned four Ahādīth, three of them are weak and the fourth one is the Hadīth of Abu Tālib which is what we took, and it's authentic but we explained how Abu Tālib's situation is an exempted, special situation. So he didn't really select an opinion. But then when you look into his book Al-Ba'ath wan-Nushūr, he said there's no Shafā'ah for a Kāfir and the situation of Abu Tālib is a limited situation and a speciality for him. So basically, quoting Al-Bayhaqi to back this matter up is not very accurate. Ibn Rajab Al-Hanbali, in his Tafsīr, attributed that some Salaf disputed in this matter. The only one he mentioned by name was Sa'īd Ibn Jubayr. That too might be questionable, because if you research Tafsīr Ibn Abi Hātim who narrates a lot for Sa'īd Ibn Jubayr, it doesn't appear that he said that the deeds of the Kuffār may benefit them. Ibn Rajab also mentioned At-Tabari as adopting that opinion, but if you look in Tafsīr At-Tabari you'll see under the Tafsīr of the verse,

فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ

So whoever does an atom's weight of good will see it,

وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ

And whoever does an atom's weight of evil will see it.

At-Tabari stated under the Tafsīr of that verse that a Kāfir's deeds will not benefit him in the Ākhirah. What needs to be noted about this is, number one, disputed or not, the correct opinion backed with clear solid proof is that the deeds of the Kuffār will not benefit them in lessening their torment in the Ākhirah. Analyze the Āyāt and the Ahādīth I mentioned earlier, and you will see that it's crisp and clear. I mentioned many verses and Ahādīth and

then the verses that Ash-Shinqīti رحمه الله تعالى mentioned and Hadīth Ibn Jud'an and other proof, and that will not leave a doubt in this matter. Second of all, it's not accurate as being attributed to Sa'īd Ibn Jubayr or Al-Bayhaqi or At-Tabari, and I also mentioned that Al-Qādi 'Iyād related an Ijmā' on this. Third, let's assume for the sake of argument there is an opinion that some Ulamā' or some of the Salaf even adopted that a Kāfir's punishment may be reduced based on his deeds, let's assume that. It's Tadrīs and deception to bring it as proof here the way they brought it here. This issue, assuming there's a dispute in it, has absolutely nothing to do with Tarahhum on a Kāfir who died on his Kufr. Their deception is to try to say that some Ulamā' said a Kāfir's punishment gets lessened due to their deeds in Ākhirah, as Ibn Rajab said, for example. We'll give them that for the sake of argument. Then they'll deceitfully attempt to directly [say] or imply that those Ulamā' allow Du'ā of Maghfirah or Rahmah to a Kāfir after he died based upon that. None of the Ulamā' ever allowed that for a person who died on Kufr, absolutely not. So it's Tadrīs to bring it in that context.

The next Shubhah I was asked about, is the verse,

وَأَخْفِضْ لَهُمَا جَنَاحَ الذُّلِّ مِنَ الرَّحْمَةِ وَقُلْ رَبِّ ارْحَمْهُمَا كَمَا رَبَّيَانِي صَغِيرًا

And lower to them the wing of humility out of mercy and say, "My Lord, have mercy upon them as they brought me up [when I was] small."

They said that Allāh سبحانه وتعالى said to make Du'ā of Rahmah to parents, those parents could be Kuffār who Allāh سبحانه وتعالى ordered the children to be dutiful to them and to make Du'ā of Rahmah for them, "Rabbi! Be merciful to them as they raised me when I was a young child."

The first response to that, and really that's all you need, is that the Messenger wasn't even allowed to make Du'ā for his own mother. We mentioned the Hadīth and went over it several times. That by itself is all that is needed. Do they think they're better than the Messenger ﷺ? Or their relatives and friends and heroes who died on Kufr are better than the Messenger ﷺ's mother? In the clear Hadīth that we mentioned he wasn't allowed to

make Du'ā for his own mother. That shows the verse is not as general as it appears. She gave birth to the best man, yet he was denied from making Du'ā for her.

Second thing on this is that At-Tabari mentions two explanations — and not just At-Tabari, but other Ulamā as well — and there's also a third explanation. First of all, they said it's abrogated. 'Ikrimah and Ibn 'Abbās رضي الله عنهما mentioned that it is abrogated by the verse,

مَا كَانَ لِلنَّبِيِّ وَالَّذِينَ ءَامَنُوا أَنْ يَسْتَغْفِرُوا لِلْمُشْرِكِينَ وَلَوْ كَانُوا أُولَىٰ قُرْبَىٰ مِنْ بَعْدِ مَا تَبَيَّنَ لَهُمْ أَنَّهُمْ أَصْحَابُ الْجَحِيمِ

It's not proper for the Prophet and the believers to seek and ask for forgiveness for the Mushrikīn, even their close relatives, after it is clear to them that they are the dwellers of Jahannam (or destined to Jahannam).

At-Tabari and others also mentioned that if it's not abrogated, it's restricted by the verse. When it's restricted by the verse, that means that the meaning of the verse will go like this: Rabbi, be merciful to them *if* they are believers. That's how it would be if it was restricted. So At-Tabari said it's either abrogated or restricted to parents who believe. Usually in such matters being restricted is given precedence over the verse being abrogated.

A third explanation some Ulamā mentioned is that making Du'ā of Rahmah for a disbeliever who is alive and may have hope — note: *alive*, it's not even an issue that falls under this topic — they meant that Du'ā for a person who is alive because he has hope. They meant it in the context of guidance, not forgiveness while he remains of Kufr. Someone with hope excludes someone like, for example, Abu Lahab when he was alive. He was doomed to Jahannam by the verses in the Qur'ān while he was alive, so you can't make that Du'ā for him while he's alive, and likewise someone who died, there's no longer hope for both, so you can't make that Du'ā for them. Al-Alūsi in his Tafsīr said making Istighfār for a Kāfir who's alive in the context and meaning that Allāh guides him is permissible. Asking Maghfirah to a living Kāfir — this is what he said — is asking that he be guided so that he can attain Maghfirah. The context they allow it in is only for a living Kāfir and it's meant as a Du'ā of guidance. Ar-Rāzi said the verses of asking Rahmah for parents [are] for

guidance so they can attain that Rahmah. So there's three explanations, none of them allow for a deceased Kāfir. First of all, it's abrogated. Second of all, it's restricted. Third of all, it's Tarahhum and the intention is only in the meaning that they be guided to attain Rahmah, as Ar-Rāzi and Al-Alūsi said. Not one of those opinions is Tarahhum on a Kāfir after he died. The ones who allowed it allowed it only in the meaning of guidance.

Another Shubhah is the Hadīth that they use sometimes in Saḥīḥ Bukhārī, that our Messenger ﷺ mentioned the prophet whose people had beat him, made him bleed, and while he was wiping off the blood off his face he made Du'a,

اللهم اغفر لقومي فإنهم لا يعلمون

O Allāh, forgive my people because they don't know any better or they know not.

Some said those who did that to him were believers, they transgressed on him and that's why he made that Du'a. Ibn Hajr, in another explanation, said it means he's asking for forgiveness for them for his personal right. They abused him personally, so he's forgiving them for that, not for the Shirk they committed. He has a right to his personal right, but not the right of Allāh سبحانه وتعالى. A third one is, making Du'a of Maghfirah, meaning they become believers to attain that Maghfirah. In fact, Ibn Hajr رحمه الله تعالى's guess about who that messenger or prophet is, is that it was Nūh. He said that's in the beginning of the Da'wah when he thought there was hope for them, not when they were dead or when there was no longer any hope. The proof that it was Du'a of guidance is when he saw there was no longer hope for them, what did he do? He said,

رَبِّ لَا تَذَرْ عَلَى الْأَرْضِ مِنَ الْكَافِرِينَ دَيَّارًا

O Allāh, don't leave a single disbeliever on the face of this earth.

Their meaning of Du'a of Maghfirah or Rahmah to a living Kāfir means Allāh guides them to attain that, because they all agree you cannot make Du'a of Rahmah or Maghfirah to deceased Kāfir. That's out of the question. So the summary on the verse pertaining to making Du'a for parents and the Hadīth

اللهم اغفر لقومي فإنهم لا يعلمون

O Allāh, forgive my people because they don't know any better or they know not.

Number one, abrogated. Number two, it's restricted by the other verses. Three, Du'a of Rahmah for a living Kāfir according to some Ulamā is asking Allāh سبحانه وتعالى to guide them to Islām and Tawhīd so they will attain that Rahmah and Maghfirah, and none of them said it's after there's no longer hope in them, like when they die. Another point is, [what's] better than that and what's more correct is if you wish to make Du'a for a living Kāfir —if you wish — you clearly say as it is, may Allāh سبحانه وتعالى guide them and that's it.

Another Shubhah some mention, they say to you, *“Oh you don't know if he or she reverted to Islām and became Muslim while they're on their death bed”*. An absurd argument like that deserves a response similar in nature. So someone who says that, you tell him, *“Okay when you die, they bring us your Janāzah, we're at the Masjid, we're going to tell everyone, ‘Don't wash him, don't shroud him, don't bury him, don't make Janāzah on him because maybe in the last moments of his life he became a Kāfir.’”* The rule on that is in Dunyā matters like those, we go by what's known by Yaqīn and apparent and clear. Someone lived their entire life on Kufr with no indication whatsoever that he or she took the Shahādah. That's Yaqīn, Yaqīn that he is a Kāfir for our purposes in this Dunyā. You don't leave that Yaqīn for imaginations and hallucinations and unsubstantiated doubts or wishful thinking. We don't leave it for those reasons.

I believe we spent more than enough time on this, and if there's more Shubuhāt, we can do a follow up talk or answer them in our question and answer sessions. But before that, let me give you more additional proof against them. Not responses to Shubuhāt, but general

proofs like in Musnad Ahmad and Sunan Abu Dawud and in At-Tirmidhi and An-Nasai and Al-Hakim:

ان اليهود يتعاطسون عند النبي صلى الله عليه وسلم يرجون أن يقول لهم یرحمکم الله. فيقول: يهديکم الله ویصلح بالکم

The Jews used to intentionally sneeze in the presence of the Messenger ﷺ. They knew he was truthful, and they were hoping he would make Du'a of Rahmah for them, as he taught us to do and as apparently they saw was common among the Sahābah. When anyone sneezes, it's یرحمک الله. You answer الحمد لله by saying یرحمکم الله, may Allāh have mercy upon you. So they used to intentionally sneeze so the Messenger ﷺ would say that. And according to some Ulamā, saying یرحمکم الله is Fard 'Ayn, that's one of the opinions. But when the Jews used to sneeze in front of the Messenger ﷺ, he would respond with ویصلح بالکم یهدیکم الله ویصلح, may Allāh guide you and render sound your state of affairs. And in that context, یهدیکم الله ویصلح is a Du'a of guidance for a living Kāfir. The Messenger ﷺ refused to make Du'a of Rahmah upon them while they're alive and there was a chance they could've been guided, yet he refused to make that Du'a of Rahmah upon them. So imagine a deceased Kāfir who no longer has the hope of repenting or believing. In Hāshiyat As-Sindhi on the Musnad of Imām Ahmad, Sindhi said commenting on this Hadīth,

والحديث يدل على أن الكافر لا يدعى له بالرحمة، بل يدعى له بالهداية

This is proof that you cannot make Du'ā of Rahmah for a Kāfir, rather you only make Du'ā of guidance for them.

Another general proof against them,

وَالَّذِينَ كَفَرُوا بِآيَاتِ اللَّهِ وَلِقَائِهِ أُولَٰئِكَ يَئِسُوا مِن رَّحْمَتِي وَأُولَٰئِكَ لَهُمْ عَذَابٌ أَلِيمٌ

And the ones who disbelieve in the signs of Allāh and the meeting with Him - those have despaired of My mercy, and they will have a painful punishment.

Those who disbelieved in my Āyāt, Allāh سبحانه وتعالى says they will have no hope for my mercy. Ibn Kathīr said,

لا نصيب لهم فيها

They have no portion in the mercy of Allāh سبحانه وتعالى

Al-Qurtubi said, أُولَٰئِكَ يَئِسُوا مِن رَّحْمَتِي, meaning there is no hope for Jannah for them. So the verse is clear, there's no Rahmah for a Kāfir in the Ākhirah. Kufr is a cause for entry into Jahannam, Kuffār are the dwellers of Jahannam. We can't make Rahmah because they lack the condition of entry to Jannah, which is Īmān. That is transgression in Du'ā and Allāh سبحانه وتعالى deterred from transgression in Du'ā.

إِنَّهُ لَا يُحِبُّ الْمُعْتَدِينَ

He doesn't like those who transgress their bounds.

transgression in Du'ā has many forms. Among the forms of transgression in Du'ā is Du'ā for something Allāh سبحانه وتعالى decreed will not happen, then you go and ask Allāh سبحانه وتعالى for it. That is a prime example of that, the Du'ā of a deceased Kāfir. Allāh said a Kāfir is eternally in Jahannam and He cursed them, and that person is countering Allāh سبحانه وتعالى by asking him to allow him entry into Jannah, by Rahmah and Maghfirah.

Additional proof is in the story of Ibrāhīm عليه السلام,

إِلَّا قَوْلَ إِبْرَاهِيمَ لِأَبِيهِ لَأَسْتَغْفِرَنَّ لَكَ وَمَا أَمْلِكُ لَكَ مِنَ اللَّهِ مِنْ شَيْءٍ رَبَّنَا عَلَيْكَ تَوَكَّلْنَا وَإِلَيْكَ أَنَبْنَا وَإِلَيْكَ الْمَصِيرُ

Except for the saying of Abraham to his father, "I will surely ask forgiveness for you, but I have not [power to do] for you anything against Allāh. Our Lord, upon You we have relied, and to You we have returned, and to You is the destination.

Then Allāh سبحانه وتعالى revealed,

وَمَا كَانَ اسْتِغْفَارُ إِبْرَاهِيمَ لِأَبِيهِ إِلَّا عَنْ مَوْعِدَةٍ وَعَدَهَا إِيَّاهُ فَلَمَّا تَبَيَّنَ لَهُ أَنَّهُ عَدُوٌّ لِلَّهِ تَبَرَأَ مِنْهُ إِنَّ إِبْرَاهِيمَ لَأَوَّاهٌ حَلِيمٌ

And the request of forgiveness of Abraham for his father was only because of a promise he had made to him. But when it became apparent to him [i.e., Abraham] that he [i.e., the father] was an enemy to Allāh, he disassociated himself from him. Indeed was Abraham compassionate and patient.

The conclusion is that this matter is like other matters of Tawhīd, very simple, basic, and clear for those on the pure Fitrah, those whose Fitrah hasn't been tainted. There is an Ijmā' on it, but when people start making up Shubuhāt, it gets complicated and it needs to be responded to. I didn't talk about it this much for any particular individual, like the journalist, but rather for Muslims to know the Hukm and ruling upon this matter in all future events Inshā'Allāh. This is a matter of 'Ibādah, they need to bring proof. The burden of proof is on them for doing Tarahhum or Istighfār on a deceased Kāfir. The Messenger ﷺ himself sought permission from Allāh for this specific matter, and now they're making up their own deceptive rules and exemptions on this matter. Not only is the burden of proof on them, but as you've seen, all the proof is against them after all we've mentioned — and there's much more proof from the Qur'ān and Sunnah against them. But take it from an intellectual point of view. It makes no logical sense to make Du'a for one who died on Kufr. That's for one who has some logic and sense. They ask Rahmah and Maghfirah from a Lord to a person who disbelieves in that Lord. They ask Allāh سبحانه وتعالى to grant a Mushrik or a Mushrikah a Jannah that that person, he or she, died disbelieving in. They ask Rahmah or Maghfirah for a Mushrik or a Mushrikah who died believing the Messenger ﷺ was a liar. If

he was truthful, they would've believed in him. They want Rahmah or Maghfirah for one who believes the shadow of the symbol of their Shirk, the cross, is holier than the Ka'bah and the Qur'ān. They ask for Rahmah and Maghfirah for one who died believing the ringing of the church bells is more sacred than the call of "Allāhu Akbar". This is the result of Tawhīd not being the First. The dust inhaled by a neglected Muwahhid who left this Dunyā behind, trying to raise the pure banner of لا إله إلا الله high and supreme is more sacred than the Umam of Kufr who died on their Kufr. Yet, no one cares about them, no one raises awareness for them, no one does Tarahhum and Istighfār for them. Only a person of Tawhīd understand that. A Munaqabah, 'Afifah, Muwahiddah, Hadeel Salāh from Al-Khalīl, Palestine, she was assassinated by the zionist a few years ago in a much more horrific, cold-blooded killing on an Israeli check point. You know why? Because she refused to take off her Niqāb. Yet we didn't see this uproar and outcry or anything close to it. May Allāh سبحانه grant her Rahmah, may Allāh تعالى grant her Maghfirah, and accept her as a Shahīdah. There is no noble victory in sight for people whose standards are not Tawhīdic standards, but [rather] the standard of *"If the person is good to me, he supports my cause, he deserves Rahmah and Maghfirah and Jannah, even if he abuses Allāh سبحانه تعالى with Shirk"*. No Ghīrah on the abuse of Allāh سبحانه تعالى and on Tawhīd. If you go into a jungle, you'll see animals, apes, and swines. They don't care if you shout and abuse Allāh. Go in a jungle and shout whatever you want about Allāh, they don't care. But go try to attack them or invade their territory or go near their children, they'll go wild on you. Once you have those with the intellect of the apes and swines battling the descendants of apes and swines, the outcome is for whoever's stronger. Shaykh Kishk رحمه الله تعالى, when I was younger, he was among the few who used to have cassettes — this was in the 70's, cassette tapes — and he used to say,

النصر للأتقى فان لم يكن هناك أتقى فالنصر للأقوى، ونحن اليوم لا أتقى ولا أقوى!

Victory is for the one with Taqwā. If there's no Taqwā, it's for the one more powerful, and today, this Ummah lacks both Taqwā and Aqwa (which is power and strength).

They lack Taqwā and also lack power and strength. You can't equate between a Kāfir and a Muslim, then sit in the laps of the Rāfidhah, have all types of deficiencies in Tawhīd, believe in democracy, rule by other than what Allāh سبحانه وتعالى ordered in lands you control, and then expect the smell of victory from Allāh سبحانه وتعالى!

أَفَجْعَلُ الْمُسْلِمِينَ كَالْمُجْرِمِينَ

Then will We treat the Muslims like the criminals?

مَا لَكُمْ كَيْفَ تَحْكُمُونَ

What's the matter with you? How do you decide?

أَمْ حَسِبَ الَّذِينَ اجْتَرَحُوا السَّيِّئَاتِ أَنْ نَجْعَلَهُمْ كَالَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ سَوَاءٍ مَحْيَاهُمْ وَمَمَاتُهُمْ سَاءَ مَا يَحْكُمُونَ

Or do those who commit evils think We will make them like those who have believed and done righteous deeds - [make them] equal in their life and their death?1 Evil is that which they judge [i.e., assume].

How wrong and evil is their judgment! This matter of asking Allāh mercy for Kuffār penetrated the hearts because the horrendousness of Kufr being the biggest of sins and the mightiest of all oppression is void from the hearts. Let me conclude with this verse — if there was no proof on this matter but this, it would be more than enough for any believer. The detailed situation of this entire talk is explained in this verse:

إِنَّ الَّذِينَ كَفَرُوا وَمَاتُوا وَهُمْ كُفَّارٌ

Indeed, those who disbelieve and die while they are disbelievers...

Those who disbelieved and they died while they're disbelievers — can it get any clearer than that? Allāh will tell you the Hukm. Allāh directly tells you the Hukm. What is it? أُولَئِكَ عَلَيْهِمْ رَحْمَةُ اللَّهِ? They have the mercy of Allāh? No.

أُولَئِكَ عَلَيْهِمْ لَعْنَةُ اللَّهِ وَالْمَلَائِكَةِ وَالنَّاسِ أَجْمَعِينَ

Upon them will be the curse of Allāh and of the angels and the people, all together...

They have the curse of Allāh and the angels and mankind combined on them. Allāh says they have the curse of Allāh upon him, and the Imām of Dalālah says He has mercy over them. Isn't that Takdhīb of the verses of Allāh? Isn't that an attempt to edit the commands of Allāh? Look at the next verse after that.

خَالِدِينَ فِيهَا

Abiding eternally therein.

They will be in hell forever. But Yā Allāh, will their punishment be lessened? Listen to the next one:

لَا يُخَفَّفُ عَنْهُمُ الْعَذَابُ وَلَا هُمْ يُنْظَرُونَ

The punishment will not be lightened for them, nor will they be reprieved.

Will their punishment be lessened because they raised awareness or did good? Their punishment will not be lightened! Nor will they be delayed from it! The verse after,

وَاللَّهُمَّ إِلَهٌ وَحِدٌ

And your god is one God.

Your Ilāh is one, not three. Ilāhun Wāhid. Another emphasis on Tawhīd. In another emphasis on Tawhīd,

لَا إِلَهَ إِلَّا هُوَ الرَّحْمَنُ الرَّحِيمُ

There is no deity [worthy of worship] except Him, the Entirely Merciful, the Especially Merciful.

There's none who has the right to be worshiped but He.

Abu Al-Hussayn Al-‘Imrāni Ash-Shāfi‘ī, Ibn Kathīr in Al-Bidāyah wan-Nihāyah, Ibn Taymīyyah in Jāmi’ Al-Masā’il, As-Sindhi, and others mentioned there's no Tarahhum on deceased Kuffār, it's not permitted. As I said we did spend some time on this, but Inshā’Allāh it will be a reference for future matters. It's a trend, an ongoing trend. Right about the same time the journalist was killed, a much worse situation occurred, and it went unnoticed and undenounced. When the Du'a of Tarahhum and Maghfirah was pouring in on the president, a Tāghūt who normalized relationship with the zionists, a Tāghūt who had military cooperation and ties with the zionists — in our terms, we call it negating Walā' and Barā', that's how we call it. A Tāghūt who let a country that gave their Walā' to the Kuffār anywhere on this planet, they needed their services to the zionist against the Muslims in Palestine, to the Russians against the Muslimīn in Bilād Ash-Shām, to the French against the Muslimīn in Mālī. They caused massacres in Yemen, in Masr, and in Libya. They established churches and places of worship for the Hindus in what's considered Al-Jazīrah Al-‘Arabīyyah, by the definition of Ibn Taymīyyah on what he considered the borders of Al-Jazīrah Al-‘Arabīyyah. At the same time he's building place of worship for the Hindus, the Muslim men and women and children in India are being killed, violated, raped, and abused. A Tāghūt who caused mischief on this earth, gave Walā' to the Kuffār, replaced the Sharī'ah of Allāh, then Tarahhum and Istighfār pours in on him.

وَعَدَ اللَّهُ الْمُنَافِقِينَ وَالْمُنَافِقَاتِ وَالْكُفَّارَ نَارَ جَهَنَّمَ خَالِدِينَ فِيهَا هِيَ حَسْبُهُمْ وَلَعْنَةُ اللَّهِ عَلَيْهِمْ وَلَهُمْ عَذَابٌ مُّقِيمٌ

Allāh promised the men and women of the hypocrites and the Kuffār an everlasting stay in Jahannam. It's sufficient for them.

Allāh didn't do Tarahhum on them. **ولعنهم الله**! He said they're condemned, they're rejected, they're cursed. They will suffer a never ending punishment. It can't get any clearer than that. Allāh cursed them and they want to do Rahmah on them. Allāh repeated twice in the same verse that Jahannam is permanent for them, and they want Jannah for them.

والله أعلم

وصلی اللہ علی سیدنا محمد وعلی آلہ وصحبہ وسلم